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THE ETHICS OF WORK.

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THE work that we perform is the outcome and measure of our character. However we may speculate upon the subject or seek to evade the acknowledgment, this fact, which we may not elude, lies at the foundation. By our work we make ourselves, and are enabled to realize all that we can really know of life, freedom, and happiness. What we do, that we are. This is true in all worlds and orders of being. Though we store the memory with varied learning, wise aphorisms, and abstruse principles, wearying our very flesh by the accumulations of study, yet they will all be extraneous and foreign to our nature, except as we shall have wrought with them and thereby assimilated them into our substance.

I do not like, however, the mode of teaching which inculcates work as a *duty*. It is a taking of the subject at the left hand and on the negative side, employing a form of compulsion as from external motives. Nevertheless, it may be necessary in the case of individuals who are upon a low plane of development, and for this reason, being still in servile conditions, require the goad and spur. Those who will not, of their own accord, do their part in the several activities of life, must be coerced. Yet labor that is exacted hardly comes within the legitimate province of industry. It is rather like the products of machinery, a result from the applying of an external force. In such

case it is not so much the action of the individual, as of the mind and will of another. Being the result of constrained effort, it is more or less irksome, and partakes of the nature of bond-service.

Indeed, a feeling of this character is manifest everywhere in the eager passion to avoid laborious pursuits. The fashionable Four Hundred, who are classed as if of no common mould, are envied and even emulated, not as possessing superior moral or mental excellences, but because they are supposed to have no thought or concept of useful industry. The wild chase for gain, which so often leads to madness, is pursued to this end for acquiring the ability to live an idle life and employ others to minister to the wants of the possessor. It is becoming a source of danger. It threatens to wreck the health and moral sensibility of our people.

A distinguished German historian has justly declared that "when a man works merely in order that he may attain as quickly as possible to enjoyment, it is a mere accident that he does not become a criminal outright." We have only to look about us and we shall behold this statement verified. In order to evade the requirement of honest work for obtaining a livelihood, every kind of artifice is employed. It is as if we were having everywhere a revival of some modern enthusiastic religion, and the "anxious seats" were thronged by thousands and tens of thousands of agonized inquirers imploring, in one common voice: "What shall we do to be saved from work?"

Our social system is in imminent liability of being honeycombed throughout by this general demoralization. The disturbances in the various departments of industry reveal the wide diffusion of the pernicious sentiment. Those who are under necessity to seek employment look out for some occupation in which there will be little to do. Even when there is no success in finding such exemption, the more common dishonesty is perpetrated of attempting to perform the lowest equivalent of work and yet extorting for it the highest wage. A like spirit pervades other transactions. Too often the employer regards the workman as a piece of machinery or some variety of chat-

tel, as one from whom it is lawful for him to procure benefit or service, without the moral obligation to consider in turn the welfare and necessities of the other. This is but the supreme law of the savage condition of life: "Every man for himself."

Such a mischievous sentiment ramifies in every direction. It has converted the operations of trade to a very great extent into forms of gambling, transformed bankers and persons holding positions of trust into common felons, and shaken as with an earthquake the confidence of the people in the probity of the men who make and administer the laws. Civil society vitally depends upon confidence between its members, and such a condition, if not duly and properly rectified, is liable to result in social and even political disintegration. These wrongs are likely, however, to continue in one form or another, with more or less of imminent peril and calamity, until better motives shall inspire and broader intelligence shall enlighten men.

Work is the higher law of the universe. It is the outcome of every charity, the essential of all love. All civilization comes of work, as Professor Lesley tells us. The race of human beings that will not work cannot become civilized. The corollary of this is that the individual who does not work is savage. This is equally true of the tramp and the unemployed millionaire. They do not exercise their proper functions in the social relation, and so become in a manner outlaw and out-caste. We may refrain from passing our judgment further upon that intermediary class of people that accept work, not by simple choice and the desire to be useful, but in obedience to duty or the necessity entailed upon them. Every one must stand or fall individually responsible.

By *civilization* is signified the art of living together in society,* and likewise the culture which ensues from neighborly relations. Emerson further describes it as the secret of cumulative power: "It implies the evolution of highly organized man, brought to supreme delicacy of sentiment, as in practical

* The term is from the Kymric or Keltic preposition, *kyv*, signifying "together." From this are derived the Latin *civis*, *civilis*, *civilizo*, etc., all relating to the estate of social or communal life.

power, religion, liberty, sense of honor, and taste." As superior animals have a more complex physical system and a greater variety of organs, so civilization is characterized by division of labor and the multiplication of the arts of peace, enabling every one to choose his employment according to his faculty, to develop his aptitude, and so to enjoy a genuine liberty. "Countries are well cultivated," Montesquieu has aptly said, "not according as they are fertile, but as they are free." This freedom, nevertheless, is not so much a matter of franchises as of moral conditions. These are the essentials of all progress, prosperity, and human excellence.

Ancient legend, or it may be archaic history, has illustrated this in the accounts of the early colonists of Éran. The population of Upper Asia, we are told, was composed of innumerable hordes of wandering shepherds. Of course they possessed few arts or social regulations beyond the common estate of savagery. Presently a few tribes awoke to the perception of something better. Inspired by the love of permanent homes, they cheerfully accepted honest work as their portion. It was the old story of the *Book of the Genesis* in actual life. They had tasted of knowledge, and consequently went forth to till the earth and live a better, fuller life. All art is of and from the cultivation of the soil; hence, the people became allied together in neighborly relations, lived in villages, built cities, it is said, and developed the finer arts of music and social culture as well as the cunning workmanship of the forge and anvil. With their new life of useful industry, these old Éranians also promulgated a purer, holier faith — the religion of industry, truth, and justice.

I have always been attracted by the earnest appeals of their great Teacher in behalf of the "good law." It makes the highest virtue and excellence to consist in heroic activity, the courageous struggle of good against evil, and in the pure life characterized by useful work and just action. "He who cultivates the earth with diligence," says Zoroaster, "accumulates by his work a more precious store of moral excellence than he would be able to acquire by uttering ten thousand prayers while idle."

His was a code for the busy man and worker rather than for the idler or ascetic. "These principles have never been surpassed," exclaims Jules Michelet, author of the "Bible of Humanity;" "they will live forever, and they will always be the path to the future." Upon them truly have been based the social and moral progress of the civilized world and the fabric of civil society. This religion of work—good thinking, good speaking, and good doing, proclaimed by the Prophet of Éran—has thus existed for thousands of years, never ceasing in its humanizing operation, but modifying other faiths by its contact, and exalting those who obeyed it from the former low estate of barbarism and perpetual warfare into that superior enlightenment which always attends upon industry. Truly, it is a light hidden under all that shines, and its existence is emphatically a standing miracle.

Not less wonderful or exalting were the utterances of the later teacher of the "Heavenly Doctrine," Emanuel Swedenborg, at once a seer and a sage. I recall the time when, being myself in deep perplexity respecting the nature and possibility of genuine happiness, I received a pamphlet from a distinguished friend,* containing selections upon that very subject, which he had made from Swedenborg. To be most happy, it was there set forth, is what the powerful seek by power and the rich by riches. Hence, many believed that happiness consisted in an idle life in which they would be served by others. This, however, was a great mistake. The quality of a life without employment was shown to be empty of all enjoyment, loathsome, and hateful, because of its utter selfishness. Said Swedenborg:

"Happiness in no case consists in being at rest from employment; for thus every one would be desirous to possess the happiness of others for himself, and as every one would be so desirous no one would possess happiness. Such a life would not be active but indolent, and in it the faculties would become torpid. Hence, without an active life there can be no stable enjoyment, and all rest from work is only for the sake of recreation, in order to enable a return to it with greater alacrity."

* Professor George Bush: "On the Nature of Heavenly Joy and Happiness."

He accordingly declared that the true heaven and happiness consist in desiring from the heart the good of *others* more than of one's own self, and in serving others for their own sake from the principle of love without regard to remuneration for so doing.

Perhaps, however, if the world and its various operations should be conducted upon such a principle, this life might fall short of being a proper school and gymnasium for the developing and discipline of human character. There seems somehow to be a need for the trials and conflicts which the existing evils impose upon us. The savage of the South Sea is said to believe that he absorbs into himself the courage and other superior qualities of the enemy that he slays. In like manner we may be confident of possessing the force of every trial and wicked assault which we shall overcome. The conquest of moral laziness and cowardice will thus exalt us to be little less than angels.

It may seem, perhaps, to be necessary to live and do according to the conditions about us. Nevertheless, we may cherish unselfish charity as an ideal, and so make it the main principle to permeate our action. Indeed, in the present social condition it is the supreme want. In order to resolve the problems of labor and capital, of employment and compensation, with proper and sufficient intelligence, charity alone will meet the exigency. Without it the most ingenious device of human judgment will fall away into nothing.

The various contests between employers and workmen, which are the dishonor of modern civilization, forcibly illustrate this fact. The rich seem not to know, or else are wickedly indifferent, how the poor live; and the poor in their turn have no reasonable conception how the rich work. It would be well for each to understand the other better. For either to regard the other as an adversary and alien in rights and interest is a fatal error.

On the part of the laborer, nevertheless, it must be acknowledged that he is too often treated like a dumb animal, overtaxed, brow-beaten, and belabored without compunction. Thus

to beat the manliness out of a man is sheer cruelty; but to make him abject, or to beggar him utterly, is murderous. If a brother's blood ever cries from the ground, it is when he is imbruted and dishonored. In this conflict with the workmen, I am very much disposed to act like the poet in Maine, who, not being able to learn the merits of a fight, took the part of the under dog. But I am very certain that, whether right or wrong, the strong arm of power is crushing to the oppressed, who must inevitably go to the wall. The writer Kahalath had rightly described the matter:

> "So I returned and considered all the oppressions that are done under the sun: and behold, the tears of such as were oppressed, and they had no comforter; and on the side of the oppressors there was power, but they had no comforter. Wherefore I praised the dead which were already dead, more than the living which are yet alive."—*Ecclesiastes* iv. 1, 2.

Yet, on the other hand, so far as I have had to do with the unemployed, I have too often encountered a spirit even more diabolic. They seem to be from choice at war with their employers. They are often very lax in their conceptions of actual justice. They contend strenuously for limiting the hours of labor, but exhibit little interest in the quality of their work or in the welfare of those who employ them. However much some of the capitalists are to blame in making them slavish and destitute, they are often very slow in their turn to reciprocate the kindness of any one who may seek to promote their well-being. If employers were to pay a week's wage in advance on a Monday morning, I doubt very much whether there would be, as a general fact, sufficient honor on the part of the recipients to induce many of them to remain at work till the coming Saturday.

This reluctance, this unwillingness to work honorably, is the "Satan in society." On one occasion, many years ago, I suggested to a young girl, who had just entered upon a dissolute course of life, to abandon it and live reputably. She paused as if in thought, but presently replied: "If I do this I will have to work, and I do not like to work." To me that answer is full of

meaning. It imports no less than this : that the man or woman who is not willing to work is substantially without virtue.

A magazine published in Boston some years ago had a very entertaining article describing the ways and doings of the colored population of Virginia, one of whom was represented as being given to shrewd, not to say recondite, speculation upon what he might be observing. One sunny afternoon he was contemplating a group of laborers in a field. He appeared to be in a profound revery. Suddenly, as if a light had burst upon his vision, he exclaimed : " *Somebody* must do the work ! "

He had resolved the problem truly. It is a necessity that cannot be obviated. With all the accumulations of wealth and abundance around us, we are but a few months ahead of actual famine. The savage, less fortunately situated, lives constantly in its presence. Work has made all the difference that exists between his condition and ours. It is our savior and deliverer, and deserves to be esteemed and venerated as such. The variety of our industries, growing out of the complexness of our civilization, gives us abundance of opportunity to keep the wolf of famine from our doors.

Doctor Johnson remarked that men are seldom more innocently employed than in making money. We have only to contemplate the perils of barbarism, degradation, and famine, to enable us to perceive that the accumulating of wealth is a divine pursuit. It is like the work of Joseph in Egypt, storing the corn of seven harvests, and thereby sustaining the people through the years of raging famine. It does even more, by providing means for the permanent expanding of the field of industry. It enables the opportunities for useful work to be multiplied, contriving machinery, implements, and necessary facilities. It combines the labor of the several workmen, and affords that wise direction which renders work more productive. It goes further, and brings the forces of nature to help and supplement their work. Thus the flowing stream, the water heated to vapor, and even the mysterious electric energy, have been placed in harness to the aid of human effort. In this way wealth has been increased to enormous proportions,

and all have shared more or less in the benefit. The cottage of the nineteenth century is furnished with greater elegance and comfort than the palaces of a few centuries ago.

I would gladly see the social system existing which shall assure a more general and equable diffusion of the products of industry. So far, however, there has not been the intelligence to plan it or the moral conditions to promote its general establishment. It becomes us, therefore, to wait for our Utopia, and meanwhile to do as we are able with the present state of affairs.

Indeed, despite all the rivalships, conflicts, and other evils, the several members of the social body have a common interest, as of brothers and sisters in a family. None of them can be injured or impoverished without impinging upon the integrity of the household. It was an admirable concept, or rather perception, of Swedenborg to assimilate human society to the figure of a man. Some individuals he assigns to one part of the organism; others to different regions and functions. In this way every one has a proper place and office with the requirement to perform properly the part assigned. If we look well over the world, it will not be difficult to perceive that analogous functions and distinctions everywhere exist. It is by no means certain that many things which seem to be unjust discrepancies are such in reality. The foot, even though it be very comely, may not usurp the place of the hand, nor should it be regarded with contempt because it plods upon the ground beneath. Indeed, we have little cause to envy the apparent exaltation of others in rank or social distinction. There is to every place the imperative obligation of service, and we may rest assured that the one who is chief over his fellows is such because he is actually servant of them all. The matter is no simple question of patent and investiture, but of the law by which all things exist. Indeed, although the king may wear the crown and trappings of sovereignty, the minister at his side may be greater than he, and the one who actually rules the commonwealth.

As a general thing, therefore, individuals are in one situa-

tion or another, according to their nature and capacity. If we take into view the diversity of aptitudes and mental endowments, we shall find this to be substantially true. There is not any large proportion of individuals who have in a marked degree the faculties for organization and administration. Not often does a king or any one in a responsible position find it an easy task to secure competent persons, who can take charge of every department. "The great mass of mankind," Professor Huxley remarks, "have neither the liking nor the aptitude for either literary, scientific, or artistic pursuits, nor, indeed, for excellence of any sort. Their ambition is to go through life with moderate exertion and a fair share of ease, doing common things in a common way."

It is not for such to wonder or find fault because others, making the necessary effort and acquiring by their diligence the requisite skill to gain ruling positions, attain to greater distinction. Under the common law of competition, power and capital will generally fall to those who have the larger capacity for business, and they will take the management of affairs. There is no just cause, however, for any to despise or envy others. The eagle belongs in the sky, and the tortoise upon the ground, yet each is perfect in its own sphere, and happier.

It is not necessary or just to have a law of caste as fixed and unmodifiable as that which is said to control the Sudra and Paria. From every walk of life proceed individuals fit to guide the destiny of empires, or to manage colossal enterprises. We should, therefore, favor a broader education, which will not merely store the mind with varied learning, but which will develop its bent and equip it for effort. Little faith need be given to the prattle in newspapers and declamatory harangues about over-production; but we all should insist upon a broader cultivating of taste and intelligence to make wiser and more abundant use of what is produced. There need be no fear of adding wings to the cat and thereby enabling her to exterminate the birds from the air.

But the workman should look upward. He alone can better his own condition. This he can hardly expect to do by strikes and violence, or by cherishing hatred and antipathy. The very

employer whom he worries is generally a harder worker than he, besides being often over-weighted with a heavier responsibility. Instead, he can exalt his own life and fortunes more certainly in another field. He can put away from himself that shiftlessness and moral laziness which waste actual advantages and neglect opportunities. He can add to his own culture and stock of knowledge, and thus enjoy and impart the benefits of liberal attainments. He can maintain true and genuine home-life. In these ways he will be not only a most valuable member of the community, but, with higher motive and more exalted intelligence, he will leaven every circle where he may be placed. For, after all, the profoundest perception of a philosopher, or the sublimest utterance of a prophet, is only the familiar experience of the worker doing his part in our busy world. Every one of us is here for a purpose, to do work which others may not or would not do so fittingly.

I was once asked whether I prayed. My reply was: "Yes; with both hands." I believe in no results from heaven which I take no part in accomplishing—no salvation which I do not work out myself. To become rich, popular, distinguished, learned, or powerful, cannot be justly regarded as success, except as means to a higher end. But to make life useful, and to enable happiness to flourish around us, is the most perfect achievement.

To this end all work legitimately tends. It is therefore the best allotment which Heaven has assigned to us. It makes us associates and auxiliaries, aye, and participants of Divinity. "My Father worketh hitherto," says Jesus, "and I work." Nor is any work vile or unbecoming which has a proper use. It has been made pure, ennobled, consecrated, by its purpose. Let us, therefore, all of us, accept our vocation heartily and perform its offices faithfully.

CONCENTRICITY:

THE LAW OF SPIRITUAL DEVELOPMENT.

BY J. ELIZABETH HOTCHKISS, A.M., PH.D.

(*Conclusion.*)

As we look back upon the path of experience, we find it beginning with multiplicity and progressing through duality to unity. From the first the attention is scattered and consequently diverted from the true centre of being. At every step man is liable to become subservient to condition and environment. At a cost that is serious to contemplate, he learns too late that to him is given the mastery of the phenomenal world, but in order to obtain this supreme power he must first become master of himself. Salvation is the atonement by which he becomes one with the Absolute, and in this unity the "wandering Soul" eventually discovers its true spiritual supremacy. In such knowledge is happiness and peace.

The image of God is the *real* man, the living Christ, the divine being conceived in perfection. The phenomenal man is but the representation or inverted reflection of this living entity —inverted by reason of his subservience to environment. On the material plane he became merged in experience, subject to his appetites, driven by his needs, the slave of passion, cowed by the immensity of the universe, and terrified by the conflicting powers of nature, which he attributed to an angry God. On the intellectual plane we found him contending with the duality of good and evil, personified as God and the devil. Having discovered in self-indulgence an element of pain, he sought, by contending opinion, repression, and compulsion, to destroy the serpent of temptation—only to realize that he was doing violence in his thought and rendering himself the instrument of

destruction. On the spiritual plane he learned the lesson of self-denial—only to convert it to a negative use.

The denial of the will without a corresponding positive attitude results inevitably in the destruction of the flesh. Through this painful repression the energy itself is spent and the body is in time destroyed. Such extreme asceticism leads men into monasteries or hermits' caves, out of the world and away from its activities. It shirks responsibility and evades the supreme purpose of life. An objective passivity toward the world can be rightfully indulged for only one purpose—the spiritual regeneration of mankind; and if this purpose were strictly adhered to, the monastic life would be a centre of the utmost spiritual power.

It will be seen that the vital energy which is generated on the material plane is the essence of life. The conservation of this energy in the strictest celibacy, and under the willingness of spiritual aspiration, is the conservation of life. By this means there is acquired an uplifting power through which the body gains buoyancy and freedom, levitation is made possible, personal magnetism is largely increased, and a definite influence is acquired which, because of its unselfishness, will receive reciprocal favor if not directly opposed by the inhibitory action of the will. Man thus gains a victory over his material self and consequently over the whole material world; and that uplifted energy is itself a cause of delight with which the mere sense of victory cannot compare. He may not permit himself to revel in his conquest over sense nor to abuse this power, for it gives him no personal authority. He has yet to master the intellectual plane. Sense and mentality represent the dual polarity of the vital energy. When this redoubled energy is consciously directed to the brain, the pressure may become so great as to necessitate the utmost perfection of concentricity, not upon the organ of thought but upon thought itself, in order to maintain control over the field of consciousness.

As an *effort* of the will is a waste of energy, it is important to avoid the friction that prevails in the opposition of opinion. There is equal danger in selfishness or self-assertiveness, which

is subjectively as well as objectively destructive. A victory over the intellect by the reaction of denial places man in dominion over the powers of intellection by which eventually he may gain pure perception. Developing all the five senses by introversion upon the intellectual plane will result in the adaptability for clairvoyance, clairaudience, psychometry, and other occult powers. Many of the higher activities of the mind have never been comprehended by an age that is given over to materialism. This finer activity in woman has developed a quick intuition which is the essence of intellection, and comes nearer to pure perception than the longer process of judgment, based upon the outward evidence of the senses.

When the energy is directed toward the third plane of development the essence of spiritual activity is so intense that it burns away all possible obstruction, and presents a pure white light by which the promise to "the pure in heart" may then be realized. Without matter there could be no outward expression of force. Consequently the Christ descended to the lowly plane of material existence where denial might generate the uplifting energy that should reveal the creative act. Thus the polarity of nervous vibration may be overcome, for the *spiritual* activity is characterized by so perfect a state of equilibrium as to resemble rest. In this state is found the living Christ, and here the religious ascetic may find a more worthy object than self-abasement; for by the exaltation of the spiritual self he may glorify mankind with the pure radiance of Divinity.

The religious development here described in the conquest of self is an epitome of the secret orders and mysteries that have been reserved for the few in all ages, before it came to be recognized that wisdom is the birthright of all and may be individually acquired. It is a test of character for gaining independence of the material world that is implied by all the labors of Hercules. This is the open secret of spirituality. It is given freely to every one who will search for the essence of spiritual truth by the growth of understanding and the mastery of the material plane. It consists in the turning of the will from the exoteric to the esoteric point of view. Intelligence is the

master controlling all central activity, while sensation, the intellect, and self-will, together with all the bodily functions, must render a willing obedience.

The duality of denial requires now to be clearly understood. Denial itself has negative and positive aspects: denial by *repression* and denial by *aspiration.* The danger of the first has been already described; the beauty of the second is sublime. The three characteristics of denial as observed upon the three planes of development are humility, self-sacrifice, and obedience —presenting the negative aspect of Love. Repression of energy would eventually convert these qualities into abject weakness. The craven is not the divine man! Aspiration of energy, however, will give to Love the beauty of the Christ-like character. It is described by the perfect curve of the spiral, which, in conformity to the centre, is yielding at every point.

In considering the various planes of development the spiral may be represented by a series of concentric circles, perfect, harmonious, and complete, all equally true to the law of central activity. Conceived as a sphere, we shall be able to comprehend the beauty of material as well as spiritual unity, which is found to exist even under the form of diversity. In the straight line there is opposition of forces; consequently waste of energy and eventual destruction. As it becomes fixed and rigid, it would break rather than bend. In the conformity of the circle to the one true centre of equilibrium there is conservation of energy and individual freedom.

When the square plane is rapidly revolved it eventually loses its straight lines and angles, and becomes merged into the graceful curves of the circle. Thus multiplicity and duality are merged into unity. Through the progress of experience, the individual sees only in part; consequently his judgments are defective by reason of incompleteness. He sees himself as an isolated factor of the universe, and all relations are separate and apart. In the state of spiritual unity he knows himself to be in identity with the Whole. As mind is the creator, he comes to an understanding of mind in himself, and knows that he is the manifestation of the Absolute which subsists within him by

reason of the creative act. In this unity with the principle he is in identity with all wisdom and power. He thus transcends the empirical world, which is constructed upon the innate forms of time, space, and causality, and he knows himself to be no longer subject to limitation. As the spiritual Idea of the divine Mind, and the Expression of the divine Will, his higher Self is likewise infinite, omnipotent, and eternal; and in the consciousness that all spirit is One, he knows that he is Absolute.

In this highest attainment of understanding, which can be realized only in its ultimate perfection, Spinoza expressed no sacrilege in the thought, "I am God." Here, then, is the source of Being. The *real* man is the divine Idea, the spiritual Substance. As in the intellect the Creator is made manifest in man, so is it the purpose of Being to create; and the act of creation is made complete by the fact that he subsists in that which he creates. Thus man in spiritual identity is himself a creator:

I am	*Whence?*	*Identity of Being*
I manifest myself	*Whither?*	*Creation*
I subsist in that which I create	*How?*	*Regeneration*

In the full understanding of the fact that he is superior to condition and environment, and that there are no separate personalities in the Absolute, he shall then be restored to the state of generic man to whom is given the power of pure perception and "dominion over every living thing." In spiritually manifesting himself he shall "live forever." By this means the original *Table of Development* (Article I.) is completely inverted. Alchemy sought for the Absolute in the material world, but it can be found only in the spiritual. Science has grown bewildered over the multiplicity of the natural laws by which contradiction was inevitable. They can be harmonized only in Unity. Ethics has fought the battle of duality; but the intellect has a higher mission to perform in the work of the Christ—the re-creation of the degenerate body of mankind:

DEVELOPMENT.

1.	*Animal*	*body*	*existence*	*subservience*	*multiplicity*
2.	*Personal*	*desire*	*control*	*fear*	*separation*
3.	*Individual*	*aspiration*	*harmony*	*obedience*	*unity*

[*Identity*—the Image of God, or Idea.]

1.	*Conation*	*spirit*	*being*	*Divine will*	*unity*
2.	*Intellection*	*mind*	*consciousness*	*self-will*	*separation*
3.	*Feeling*	*sense*	*nature*	*selection*	*multiplicity*

In thus reversing the order of development we begin by realizing the identity between God and man—the Principle and the manifestation. This was the last fruit of experience. It is the beginning of pure perception.

In order to gain a comprehensive view of the phenomenal world it is necessary to transcend experience. By this means man will realize that his divine nature renders him not only superior to the phenomenal world, but consciously creative. Thought is always creative, and every thought acquires an objective form. The spiritual Idea, which by reason of its divine nature we call the ideal, always tends to embody itself in the innate forms of the intellect. In these forms are woven the web of the phenomenal world from the innumerable sense-perceptions that are stored up in the memory, emphasized by habit, directed by influence, and subject to the control of the will. It is the imagination that anticipates the potentiality of the objective expression in the subjective image, and often magnifies this image even beyond all probable realization. With the freedom of choice man is himself responsible for the objective work of the intellect. The visible form represents his kind. By this we may judge of his character. It is the accumulation of experience, and in the process of intellection mind will express itself in whatever material is presented. Descending into the phenomenal world it weaves a fabric, and its work is perfect whether the material be beautiful or ugly. In the fact that its perfect work is *perpetual* lies the hope of regeneration, for the phenomenal world is always susceptible to change. Through

the understanding of the perfect image of God may be realized the perfect man.

We find here the mental process by which concentricity may be rendered practical in restoring a degenerate race to a state of wholeness and health. Many of the illusions, dreams, ghosts, and other psychic phenomena, are but the inward vision of abstract ideas existing in the field of consciousness, which are invested by the receptive intellect with more or less of material form. Abstract thought, communicated by thought-transference, will often be received in dreams or in the mental consciousness in wholly new and unexpected forms, derived from the personal experience of the recipient. This would indicate the subjectivity of the intellect. It will now be seen that personality itself carries an influence that forcibly proclaims the inward character according to its separation or unity with the Source of Life. The imaginative mind is especially the creative mind, and the subjective image is practical or otherwise according to the equilibrium, which must determine whether it is abnormal (as in the case of degeneracy), normal (as in the practical, well-balanced mentality), or supernormal—to which the genius alone can attain, for he is enabled to transcend the limitations of condition and environment and yet retain a mastery over the field of consciousness. This image, however, is a conscious reality. It is the phenomenal representation that is unreal, in being always conditioned by change. The three great metaphysicians of the world are all agreed in this respect. "The world is mâyâ, is illusion," says Shankarâchârya; "it is a world of shadows, not of realities," says Plato; "it is appearance only, not the thing-in-itself," says Kant. Thus Indian, Greek, and German thought all present a concordance of opinion. It is Kant, however, who contributes the scientific proof.

Plato searched in the phenomenal world to find out what, amid the "flux of becoming" which was advanced by Heraclitus, was the "Being" of Parmenides; what, amid all the coming into existence and perishing, was the unchangeable and the constant. From this he has derived his doctrine of Ideas, and the unenvious goodness of the Creator is reconciled with the ver-

dict of Heraclitus. That which Kant calls "the thing-in-itself" is defined by natural science as force, and judged by both to be unknowable. Kant believed he had thereby overthrown metaphysics forever. The answer is not to be found in external experience. But, in the *a priority* of time, space, and causality as the innate forms of the intellect, Kant left the key which was to be afterward utilized by Schopenhauer.

In the weaving of the phenomenal world we are enabled to disentangle the objective appearance from the subjective reality —empirical science from the transcendental. Greater than the intellect is the inmost Self. This was the conclusion of Schopenhauer. That which is called by physiology and psychology *vital force* and *soul*, respectively, and by Kant as "the thing-in-itself," Schopenhauer defines as Will. All unconscious as well as conscious life is therefore the manifestation of Will. In its exemption from causality Will is absolutely free; exempt from time, it is assured to life in the eternal Now. Individual existence represents the affirmation of the Will to life. As transcendental philosophy is compelled to define Being as Non-Being, in order to take the step over into Infinity, so is Schopenhauer led to the conclusion that in the affirmation of the Will to life is that which lies beyond the forms of our intellect, and remains therefore wholly barred to the understanding and inconceivable—that we know the denial of the Will to life only as it breaks through this world of affirmation under the form of morality.

From this point we are compelled to depart from Schopenhauer. To place a bar upon the understanding is to limit the creative activity of mind. To regard existence, sustaining itself by nourishment and propagation, as "sin," is to cause a separation of soul and body, and to fail in realizing the identity between the Creator and the manifestation. It is to hold in the field of consciousness only the abnormal degeneracy of mankind. By denial of the Will to life Schopenhauer falls into the error of theology and of the Buddhist *Nirvana*, in looking to the hereafter and the unknowable for the true life of the soul, which in fact is subsisting in the eternal present. He consequently de-

scends into pessimism. While it is true that all desiring involves a want and consequently suffering, yet a denial of the Will to life need not lead to asceticism, which, pressed to its utmost limit in destroying all desire for life, is voluntary suicide. This destruction of life is more to be regarded as sin than the perpetuation of existence by propagation and nourishment, which is represented to be sin in the philosophy of Schopenhauer. Indeed, the denial of the Will to life is the denial of the living Christ.

Fortunately we have been able to find in concentricity, not the repression of life but the denial of self by *aspiration*, and in the Christ the embodiment of such denial, by which he bore the burden of existence that he might manifest the spirit in the flesh for the regeneration of mankind. The Divine Man is therefore the affirmation of the Will to life, not only manifesting himself negatively by *humility*, *self-denial*, and *obedience*, but in the positive affirmation of the Will in *identity*, *creation*, and *regeneration*, by which divine Love is made manifest. It is by this transcending energy of Will that in all nature is found the perpetuation of miracles, whether by the vine that converts water into wine or by the increase of the earth in such abundance as to feed the multitude.

We have traversed the ground from materialism to spiritualism, from the empirical to the transcendental philosophy. From the former we have gained the expression of energy or Will, the living Christ; from the latter a conception of Mind, or the Idea. Both are abstract potentialities which in identity constitute Being, and the individuality of the Spirit is made manifest in consciousness. It remains now to view these two aspects as a whole in order that the subjective idealism, presented by Schopenhauer, may be seen as active rather than passive, with the hopefulness of optimism rather than the pessimism of despair. Energy demands utility. Power is destructive unless creative. Intelligence is complete only as it is put into effect; therefore man in identity may realize the Trinity of the Godhead—"Father, Son, and Holy Spirit."

In the empirical philosophy the soul is the product of per-

sonal experience, the concept of intellection, and the material body is fashioned after the character of the soul. The descent of the spirit into matter is what is called "the fall of man." With every rebirth it represents in character the concept of ancestral experience, having been formed by the conflict of ideas and the survival of those that proved to be identical. This accounts for the ancient ancestor-worship, and the modern systems of nobility which too often assume objective importance and lose their subjective identity with character. The whole field of phenomena formed by the intellect under the condition of change is still subject to this condition by means of intellection, and can always be brought back into identity with the divine idea and reformed according to a higher and more perfect plan. We find here a metaphysical means for practical regeneration by which the transcendental philosophy, having found its true centre in identity of Being, may turn back into the way of existence for the purpose of manifestation by which it is made complete. Science will accept its proposition with a view to "proving all things and holding fast that which is good." Philosophy in its theoretical form alone is of no possible advantage to the world. The abstract idea must always descend into form, by which a demonstration is made possible. In the fact that the idea exists in advance of the form lies the value of prophecy, just as the coming of Christ was known to the wise men. In imagination, however, they had pictured his coming as a prince of the world, but they were surprised to find him of lowly birth and lying in a manger.

Thus on the material plane is the spirit made manifest. We behold in all the beauty of nature the representation of the divine ideal. In the solar system we find a marvellous representation of concentricity, where there is unity in diversity and that harmonious activity at the centre subsisting throughout every part which makes the perfection of the whole. In Man, the highest living representative of Being, we find the potentiality of Divinity, and when no longer absorbed in experience he may acquire direct spiritual perception by which he is consciously made manifest.

When marriage has become a sacrament, then every child will be a Christ-child, born of the virgin mind and conceived of the Holy Spirit. Man and woman are made one flesh by the unity of the Spirit. The sacredness of creation can alone be realized by directing the mind toward the spiritual centre of being and in the completeness of self-denial, not by repression but by aspiration through which "the pure in heart" shall apprehend the Absolute. Perfect love is harmonious identity of spirit. It is reasonable to believe that the genius is the child of love. When based upon a religion of divine harmony marriage will become sublime.

On the intellectual plane we are especially impressed with the value of concentricity in the fact that its *mental determination*, identity, and conservation of energy are the most obvious factors for producing the best results. It is by this means alone that ambition may win a lasting success. Whatever is founded upon principle will stand, and it will gain reinforcement by reason of its merit. Even diplomacy which extends over a period of years will resolve itself into the necessity for the principles of Truth.

Hannibal, one of the greatest generals of history, was said to conquer by always avoiding a battle. His men, finally becoming dissatisfied with his method of warfare, demanded a new general, but in the first battle they proved to be too small in numbers to withstand the enemy and were utterly destroyed. Washington was a man of peace rather than war, and from the fact that he always avoided a battle came to be called the American Hannibal. The story of David and Goliath shows the victory of a brave spirit against fearful odds. So it is with man in contending with every problem of existence; but "he that o'ercometh shall all things inherit."

In Japan the *jiujutsu*, as a method of physical contest, is founded upon a similar principle: *to conquer by yielding*. The combatant who exerts physical force stands decidedly at a disadvantage, for his blows are no sooner evaded by his opponent than they react upon himself. While his strength is spent in self-destruction he becomes his own antagonist. This shows the superiority of intellect over brute force, and still greater is

the transcendency of the spirit over the intellect. Withholding the mask of self brings happiness; a certain distance is necessary for appreciation, and herein lies the art of life, which will be realized when man learns to enjoy the perfume of the rose without devouring the leaves.

All great works of art assume beauty and grace in proportion as they are done with ease. The creations of the intellect are "monuments more lasting than brass." They are the revelation of the soul, and possessing life themselves they have the power of communicating life. As they rise to the heights of the spiritual plane they become sublime. Such is the nature of the true poet, the artist, the musician, the composer, indeed all the higher elements of mind that have attained an exquisite refinement and sensitiveness of the nervous system, with a masterful control over the material medium of expression. They are therefore readily inspired to the act of creation. Here dwell the fine spiritual natures, the delicate organisms, the subtlest nerve-powers. Here the instruments are keyed to concert pitch, and, being of human fibre, they respond to the breath of God and his infinite control in a harmony almost divine.

Man is the instrument of the Almighty. When the influence of mind is received from within it is ethically called the promptings of conscience; when this energy leads to decisive action, as in the case of Joan of Arc, such a person is said to be inspired; when its activity becomes a habit in creative expression we recognize a genius; when it bears the burdens of humanity and yields up its life for the salvation of the world, we find a Saviour.

Thus in all diversity of experience the highest expression of energy is attained through *concentricity*. *Harmonious activity at the centre of Being* reveals the perfect action of the immutable law which preserves obedience to Eternity in the limitation of time, obedience to Infinity in the limitation of space, and obedience to Omnipotence in the sequence of causality. Whether by the way of the "wandering Soul," or by the path of pure perception, the instability of the mortal life preserves obedience to Immortality.

EMBLEMS AND "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

In constructing a history of Being, as understood in all ages, we must be particularly careful to consider as many as possible of the earliest forms of metaphysics, because these deal almost exclusively with Being, and all reappear in modified forms later on in history. In fact, all later metaphysics of the schools is merely amplification or modification of early ideas of Being. Along with mythology, ancient symbols or emblems play an important part in early thinking. They must therefore be considered in our History of Being.

The problem of metaphysics is this: Metaphysics is the science which deals with the principles of Being and Knowing. These principles lie in the "beyond;" but if they lie beyond our sphere, how can we know anything about them? If Being is so intangible and unknowable as described in my previous papers, how can we know or think Being, or "be"? Is not our state like the one pictured by that early Anglican who compared it to a bird flying through a lighted room "between the night and the night?" It would seem that both, the *πρῶτον φύσει* and the *ὕστατον φύσει*, were unapproachable. We who are so infinitely small and insignificant cannot expect to fathom the depths of Being, or give an adequate expression to the infinite universe. This reasoning is logically correct. There can be no *science* of metaphysics, as that word is commonly understood. And so far there can be no metaphysical problem; we cannot even know whether or not there be any "beyond."

Though "pure" reason may give such a negative result, "practical" reason knows not of such difficulties; it leaps over them and beholds Being directly, immediately, without medium. It asks not for historic evidences, nor for the consensus of

omnium gentium. Not contaminated by sophisms, it is pure at heart; and "the pure in heart see God." It is not troubled with the fact that it is impossible for man to think except in terms of his own thought. It recognizes Man as the measure of all things. In ecstasy it bounds beyond this actual sphere, and in emblems or symbols it expresses its visions upon the return from the yonder world. Hence, emblems and symbols become metaphysical formulas. The "practical" and primitive mind believes in these formulas and takes them for Truth, because it recognizes the unity and identity of the universal and the individual soul. If one in these days will study emblems from this point of view, he will find all the elements of a science.

It was one of Swedenborg's claims that this science was once well known to the ancient world, but was afterward unused and consequently lost, and that it was his mission to *re*-present it to the world. He accomplished this to some extent, calling his discovery the "Science of Correspondences." While his presentation is correct in principle it is very limited and worked out on only one special line—that of the Bible, and even there only in parts. The true "Science of Correspondences," if we may be allowed to use Swedenborg's term, cannot be inclosed in his dogmatic statements and limited to religious subjects alone; it covers the whole field of ontology, metaphysics, "first philosophy," or whatever name we choose for that science which has to do with principles. It is even more than a "Science of Principles;" it covers also the relation of principles to externals. For a full study of it we must examine not only primitive metaphysics, but all the esoteric schools, particularly Hermetism, Neo-Platonism, the ancient mysteries, etc. Swedenborg's "Science of Correspondences" cannot be called "Science of Being," because it is too abstract and mechanical; it lacks life and regenerative power. "Science of Being," or metaphysics as understood by the modern teachers, is the *whole* science; therefore *health*-giving. A metaphysician is the high-priest of Truth and Love, or Form and Essence; and these are living powers, not abstractions.

Says Quarles*: "An emblem is a silent parable. What are the heavens, the earth, nay every creature, but hieroglyphics and emblems of His [Being's] glory?" Nature, as she lies diffused around us, is but immortal, though latent, language. We cannot utter a single sentence without speaking in emblems. Language, thoughts, sentiments, and emotions are but emblems or echoes of Being. Look wherever we will, and we find harmonies of nature and mind, and every such harmony is an emblem. Wherever we discover an avenue or path that leads to Being, we step upon an emblem, and a symbol stares us in the face. The ancients accounted poetry the language of the gods and of divinely inspired men. To-day let us say that emblems are the language of Being, and let us accustom ourselves to it. Let us return and "digg up the old wells," for there is "a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos viii., 11).

The science of emblems has been forgotten. An emblem is not an arbitrary figure, nor a caprice of the artistic imagination; it is a reality, and stands for a bodily expression of Being. When we lay our hands upon it we literally touch Being, and we cannot mediately touch Being in any other way. Hence, emblems become important and interesting.

To see the rationale of so great a claim for emblems, we need only remember that all existence is a unit, and that emblems are special forms which primitive men selected as representatives of Being. The ancients discovered our most revered and important emblems. To them in particular the concept of the world was, first of all, the concept which embraced everything; it included everything mental and material, ideal and sensitive, divine and human, actual and possible.† They realized more emphatically than the moderns that nature has neither beginning nor end, and that there truly can be no exterior and interior; that these expressions are only various de-

* "Emblems, Divine and Moral."

† As, for example, Seneca, Nat. Quæst. II.: *Omnia quæ in notitiam nostram cadunt aut cadere possunt, mundus complectitur.* Of this more will be given in subsequent papers.

grees of perception. We may call the interior *Substance*, and the exterior *Form*, and thus posit a dualism. Doing that, we say that an emblem is a symbol or a reflex of something interior, and we do not run the risk of forgetting that Substance and Form are only modes of manifestation of Being. No thinking could be done without such a dualism.

The "practical" reason of to-day, and likewise the primitive mind of the ancients, leap over the intellectual gulf that lies between "the beyond" and "the this side." Externally, that leap is represented by an emblem, a symbol, an ecstasy, etc. These forms do not become idols or cease to be media, but they contain unrevealed realities and ever new truths; they give to Being a "local habitation and a name." Thus the intellect is able to extend the horizon of knowledge. Such a service is of inestimable value. The mind of man thus "knows without learning and teaches the world what it never learned." And this is true metaphysics, both as to substance and form.

The known emblems are so numerous that it will be impossible here to mention and explain more than a few. Among those representing the invisible or noumenal world are the straight line and the circle—the first manifested in objects like obelisks, the other in rings representing a serpent biting its own tail. They represent respectively righteousness and love, or the male and female principles. The cross, in its well-known multitudinous varieties of shape, represents as many forms of Being manifested. The most interesting, perhaps, is that of crucifixion. Says William Kingsland:* "Every incarnation of the divine spirit, whether individually or collectively, constitutes of necessity a crucifixion. The cross is simply the summing up in one glyph, in one allegory, of the whole mystery, the consummation in one figurative emblem of the whole drama of human existence." The soul's descent into matter is its crucifixion, the crossing of two lines of existence, the "mundane cross."

Why do running streams

"Making soft music to the enamelled stones"

* "The Esoteric Basis of Christianity." See chapters *Genesis* and *Logos*.

affect us so? Why are they called eloquent? Why is the ocean so melancholy, and why do we feel the solitude so deeply at its ceaseless swash? Why is it that the solitary traveller in the Black Forest feels crushed by the stillness and the solitude of that wilderness? Did that lonely man who described the "Mournful in Nature," give the key when he said:

"In all natural harmonies—the flow of the river, the whispering of trees in the moonlight, the sound of the wind as it bends the reeds (and of the reeds as they answer), the ripple of the sea on the beach, nay, even in the cheerful singing of the birds—there is an undertone of sadness. So is there a soul of melancholy underlying all the things and events of earth. As the shadow which beauty lets fall is dark—as the echo of even glad sounds is like a sigh—so by the side of our dearest affections and brightest hopes and best enjoyments ever walks a veiled presence."

It does seem as if W. R. Alger was right when he wrote*: "There is more loneliness in life than there is communion. The solitudes of the world out-measure its societies." Groves were the first temples. The philosopher seeks his closet; the saint, the forest jungle, the ocean shore, or the desert. There they commune with the immensity of Being, hearing literally the voice of Infinity; and the echo strikes the human frame and soul with sadness, because the contrast with the every-day life is so great and overwhelming. No prophet was made except in solitude and quietness. Communion with Being can be had most easily by means of the teaching emblems of the stream, the desert, or the forest. Is it, therefore, a wonder that the ancients made them emblems of Being? Says Leo Grindon:†

"The word *tree* actually means mind, or intellect, being one of those fine natural metaphors which we use day by day without ever suspecting their significance, or the high and splendid relations on which they rest. Etymologically, 'tree' is cognate with *treowan*, an Anglo-Saxon word, meaning to trust, prove, or verify, and thus to think, or to have knowledge or perception of. *Treowan* still survives, in the latter sense, in our verb *to trow*, *i.e.*, to think, or believe. *True*, *truth*, and *trust* are sister terms: 'truth' being that of which we are confidently assured, and 'trust' that which we entertain from mental conviction. Literally, these are 'trees' of the mind, each

* "The Solitudes of Nature and Man."

† "Emblems: A bird's-eye view of the harmonies of nature with mankind."

one of them possessing its strong and vigorous stem, with branches and eaves appended. The Hebrew word for tree (עֵץ) is remarkably coincident, denoting literally that which is firm, strong, or well established—qualities naturally identified with truth. To the same family of terms belongs the Greek name for the oak, δρυς, possibly as being the tree considered peculiarly emblematic of knowledge or intellect. Δρυς, however, in its sense of *oak*, may be the restriction of a name originally generic, and thus precisely equivalent to *tree*."

Here is the explanation of Druidism.

From this standpoint of "tree," being a manifestation of truth, it is very instructive to study the world-trees of ancient metaphysics. The Hindu Aswatha, the Persian Gogard, and the Thibetan Zampuh are interesting, but the Norse Yggdrasill is the most wonderful. Yggdrasill is the mundane tree of the Eddas. It is the bearer of Ygg, Odin, and symbolizes the whole world. All life is cherished by it as by Truth, even the serpents that lie at its roots seeking to destroy it. It furnishes bodies for mankind, and health, too. Its life-giving arms spread through the heavens, and its three roots stand over the habitable world. One extends to Asaheim, the home of Asas, gods of light; another to Jotunheim, the home of the giants, gods of power; the third stands over Niflheim, the world of mist and Hades, a triune manifestation of Being—or the physical, the spiritual, and the moral elements of Being. Under the root that stretches out toward the giants is Mimer's fountain or holy well, from which Odin drank and pawned his eye in payment. Is this not intellect, akin to giant strength, and one-sided? Under the root which extends to the Asas is the holy Urdar-fountain, where the gods sit in judgment. This is the spring of wisdom. Urd is one of the three Norns, or Fates, who rule the world. The world-tree is watered every day by the Norns. The water they draw from the well is so holy that everything placed in the spring becomes as white as the film within an egg-shell.

But antiquity not only used the tree for such large conceptions: it sought also emblems among trees nearer home. It took, for example, the vine, the lotus, the olive, the fig, the pomegranate. A natural instinct pours oil upon the troubled

waters and balms a bruise with oil. The olive from time immemorial has been identified with forgiveness and peace:

"A modification of its name was used by the Greeks to denote gentleness, sympathy, and mercy. The tree was ελαια, the virtues were ελεος. The vine has in like manner been identified in all ages with wisdom and intelligence. Here again the Greek language furnishes an apposite and striking illustration; σοφια, the Greek name for intellect, or wisdom, signifying in its primitive though disused sense the juice of the grape."—*Leo Grindon*, pp. 40, 42.

The fig, the lotus, and the pomegranate, filled with seeds, are rich symbols of Being, representing nature's fruitfulness, and used as such in the ancient mysteries.

Nature's generative powers, which phrase is but a name for that process by which Being is infinitely changed and transmuted from Form to Form, are represented by an endless number of emblems and symbols. In fact, all emblems, aside from their direct meaning, have an indirect one, and that always refers to generation and re-generation with an intervening state of decay or death. I will describe one emblem—that of the cow—and another which is included. "The wife, among pastoral people," says Jules Michelet,* "is not servile, as she is among hunters and warriors. She is so necessary in all their domestic arts that she is absolutely equal to man, and is called with great propriety *Dam*." This word is still living in many European languages as an expression for a female parent, especially of mammals. Primitively we can readily see that it meant womb-man, the embodiment of a Form of the Becoming. Emile Burnouf † declares that the word is more ancient than the Sanscrit of the Brahmanas, or even of the Vedas, and comes from an extinct language. That language was, no doubt, like one about which modern philologists talk so much, and to which they refer all existing languages. It must have been the original symbolic language of mankind, and the one that first framed metaphysical thought—the very "language of Being." Modern philologists prove this by referring the word *Dam* to the root *div*, the root of *deva*—God, Great Spirit.

* "Bible de l'humanité: l'Inde." † "Essai sur le Vêda," p. 192.

The primitive Aryan woman was actually called *deva* when she filled the office of sacrificer; that is to say, when she, at the dawn of day, threw the Soma (sacrificial butter) on the fire (Agni). That was the highest office in the Aryan household. But the woman of that day, when called *Dam* and *deva*, was also thought of as "the good *nurse* of man," the cow.

The Aryan conception of the cow merges readily into that of the woman. Says Michelet:

> "The most creditable position was given to the cow, the good *nurse* of man, beloved and honored, which furnished the most wholesome nourishment, intermediate between the insufficient vegetables and the horrifying animal food—the milk and butter, which for a long period was THE HOLY HOST, and which alone, in the great journey from Bactriana to India, sustained that primitive people [the Aryans]. In the midst of so many ruins and desolations man has lived, and will continue to live, by means of this prolific *nurse*, which incessantly restores to him the earth."

The cow is still revered as a sacred symbol of the Deity by the inhabitants of the Gold Coast of Africa, and more particularly by the Hindus, among whom there is scarcely a temple without the image of a cow, and where the attribute expressed by it so far corresponds with that of the Grecian goddess Love, as to be reputed the mother of the god of Love.* Payne Knight has pointed out a remarkable figure, an emblem of this, on one of the capitals of the xystus in the inner court of the temple at Philæ, which represents the horns and ears of the cow joined to the beautiful features of a woman in the prime of life.†

Herodotus tells us in his history (II., 41) that cows were not sacrificed in Egypt, because they were sacred to Isis, and that her emblem was that of a woman having the horns of a cow; also that the Greek Io, identical with Isis, had the same emblem.

Here we have two emblems of two distinct individualities merging into one. The cow-emblem and the woman-emblem

* Richard Payne Knight: "The Symbolical Language of Ancient Art and Mythology."

† An illustration can be seen in F. L. Norden's "Travels in Egypt and Nubia." London, 1757. Vol. II., plate 44.

become one in the idea of *nurse;* not a mere care-taker, but a life-giver, the most profound symbol of Being—Being transmuted from Form to Form. It is found not only everywhere in ancient art and symbology, but it lies at the bottom of most of the customs preserved by country people of to-day. In ancient mythology this quality was called Isis (*is-is* = Being). Isis is by Plato called *nurse* in this sense.* The symbol of this quality was a cow and was found at Momemphis in Egypt, and there played the same important part as Apis at Heliopolis and Memphis.† The Phœnicians employed the same symbol.

It will appear from the above illustrations that emblems are not merely signs and characters of conventions, but that they are operating modes and degrees of the divine substance, Being. An understanding of emblems makes a chapter in primitive metaphysics. To those who deny emblems we may apply the words of Chrishna: "Even they who worship other gods worship me, although they know it not." Even modern scientists are approaching the correct physics and metaphysics. The well-known geologist Sterry Hunt ‡ has expressed himself thus:

"The cosmos is not, as some would have it, a vast machine wound up and set in motion with the certainty that it will run down like a clock, and arrive at a period of stagnation and death. The modern theory of Thermodynamic, though perhaps true within its limitations, has not yet grasped the problem of the universe. The force that originated and impelled, and that sustains, is the Divine Spirit, which—

"'Lives through all life, extends through all extent,
Spreads undivided, operates unspent.'"

* Plutarch: "Isis and Osiris."

† Comp. Strabo, XVII., and Ælian, *De Anim.*, XI., 27.

‡ President's address before the Royal Society of Canada, May, 1882.

EVIDENCES OF IMMORTALITY.

BY J. EMERY McLEAN.

NEARLY three and a half centuries after the death of Martin Luther, a gathering of scientific men was held in Germany at which it is said that not one of the seven hundred members of the convention believed in immortality. The proverbial irony of fate has doubtless never received a more pathetic demonstration than this; yet the significance and value of the great reformer's labors are neither marred nor changed by this pregnant sign of the times.

The Book which Luther strove to wrest from the hands of a bigoted ecclesiasticism, and which he made accessible to the common people in regarding each individual as the keeper of his own conscience, has given rise to sects in science as well as in theology. When one considers the inconclusive teachings of the Scriptures on the vital problems of human life and destiny, the general agnosticism among modern German scientists is not without extenuation; for their early training doubtless led them to look only in the Bible for their religion. Nowhere in the sacred volume is it directly taught that immortality is an inherent and natural attribute of *all* human souls. An ultimate resurrection of the dead is implied in the book of Daniel, but in no other portion of the Old Testament, I believe, is this doctrine even suggested. On the other hand, in the New Testament the theory of eternal life is based upon the resurrection of Christ. Immortality is therefore conditional, redemptive, and dependent upon the acceptance of this dogma, and it is nowhere recognized as being characteristic of the soul as an entity distinct from the mortal body. Though chemistry demonstrates that not even the smallest particle of *matter* can be destroyed, *immortality* is described as a gift from Providence

only to the righteous; but how the wicked can suffer eternal punishment without eternal life is difficult to comprehend.

While enlightened clergymen are now happily abandoning the time-worn doctrines of perpetual torment and a material resurrection, as a consequence of modern scientific research and of more wholesome and rational views of life, yet there prevails a reactionary trend of thought in certain circles which seems to require a more acceptable hypothesis of immortality than that founded upon faith and "revelation."

If historic and universal acceptance of an idea be any criterion by which to test its soundness, the belief in the persistence of life after the change called death is pre-eminently founded upon fact. The ancient Egyptians, Chaldeans, Persians, Hindus, Chinese, Phœnicians, Assyrians, Scythians, Celts, Druids, and other races of antiquity were believers in a future state; and according to the testimony of Ovid, Homer, and Virgil, the inhabitants of ancient Greece and Rome held the same belief. Socrates, Plato, Aristotle, Plutarch, Seneca, and Cicero taught the doctrine of immortality, though it must be admitted that none of them presented irrefutable arguments in its favor. "The belief which we hold," says Plutarch, "is so old that we cannot trace its author or its origin." Pythagoras believed in metempsychosis, the transmigration of the soul thus involving its perpetuity. Cicero shrewdly observes: "If a life of happiness is destined to *end*, it cannot be called a happy life." A vague trust in an after-existence characterized the Germans, Gauls, Britons, and other ancient European tribes; and the aborigines of North and South America looked forward with the most abiding confidence to the "happy hunting-grounds" of another realm: thus demonstrating that the conviction of a future life is an *instinct* as well as a philosophy.

The one important fact deducible from this record is that man is endowed with a faculty of perception (as distinguished from thought and opinion) which is *not* the result of chemical action or molecular vibration. Uniformity of product cannot proceed from variety of compound. Here we have a world of races, living in different ages and climates—varying in habits,

tastes, religions, modes of thought, culture, and civilization—and yet always a unit in regard to the one subject: the endlessness of Life. This fact points unmistakably to the existence of a potent and universal "something" common to mankind.

What is life? Is it nothing more than a force, or a principle? Bichet tells us that it is "the sum of the functions by which death is resisted." Herbert Spencer says, "Life is the continuous adjustment of internal with external relations." And Aristotle was content to say that it is "the cause of form in organism." But these definitions are plainly inadequate. The words *plus intelligence* should be added to each.

Life is Being—spiritual consciousness. The universe is composed of two elements—mind (or spirit) and matter (its expression). These constitute the macrocosm. Man, as the microcosm, represents this duality in finite manifestation. His endowment with the divine light of reason and intelligence differentiates him from other orders of mundane existence and makes him a spiritual soul. The primitive meaning of the word *soul* was equivalent to the Hindu *tatwa* (breath). But when the Creator of man "breathed into his nostrils the breath of life" (Gen. ii. 7), it was not the breath issuing from the lungs that was meant; for, if so, artificial respiration would produce life. When we apply the word *soul* to anything material, however subtle or refined, we divest it of the one attribute which renders it immortal—changelessness. Matter is limited, and constantly changing in form. It is therefore without identity. But the soul and its operations are consistent and uniform throughout the ages. Transcending the limitations of time, matter, and space, it is eternal, infinite, and indestructible.

The doctrine of evolution is to-day accepted by a vast majority of the writers of almost every school of science; yet among those of materialistic tendencies there is scarcely one who would dare to follow his theory to a legitimate conclusion. "After the gorilla, man," we are informed; but after man, what? It is just at this point that the philosophy of materialism encounters a stone wall. If evolution is true, it means simply that creation is a process of development in constant

operation; but, if the perfection of physical organisms be its sole aim, there must eventually come a time when the resources of the planet will yield no further capacity for refinement.

We have happily arrived at a period in which thinking minds realize not only what comes "after man," but also perceive the wisdom of the evolutionary method of creation. The principle of *involution* is a spiritual corollary to the law of evolution on the physical plane. The initial blending of the two was the first human manifestation of Divinity. It was then that man became a self-conscious being, endowed with the element of love and with moral attributes and intellectual possibilities; and the recognition of human sovereignty over the lower orders of existence was the real birth of civilization. "After man" must come a better man—not a different species—superior in wisdom and knowledge, in essential goodness, in moral and spiritual growth, in manifesting his divine origin.

How is this splendid goal to be attained? Through simple obedience to natural law. Failure to obey a single law of our being means retrogression through inharmony. "Order is nature's first principle." When the race was guided by instinct alone, the conduct of individuals was not regulated by will. The absence of a moral sense rendered them incapable of error; but the dictates of reason are always fallible, because the incarnation of a spiritual ego is more or less an experiment. Man learns through experience. His life in the flesh is often a denial of his prerogatives, a perversion of his powers, and a surrender of his birthright; but Nature allows no unpaid accounts. She wisely provides a means through which the human acorn may eventually become a spiritual oak.

Karma is a Sanscrit word meaning "sequence." It is analogous to that feature of Western philosophy known as the law of compensation. It is the "recording angel" of theology. Without its automatic and inescapable operations, justice were a delusion and progress an impossibility. It is the metaphysics of cause and effect, and the principle is embodied in every human being. Good and bad deeds alike originate in mental action, each thought being pictured on the retina of

the mind previous to its objective expression. This is what furnishes to each person his distinctive individuality. The real source of human character is this photographic repository. One of the rights of man's free moral agency is that of choosing his thoughts, the very least of which is a potent spiritual reality. When rightly chosen and applied, their effect is "treasure in heaven." When evil thoughts are evolved and put into execution, their real victim is their author.*

Speaking broadly, no argument is required to demonstrate that a supreme principle of Justice and Righteousness is dominant in the universe. It therefore follows that any act in contravention of this principle must ultimately fail of success. Wrongs *must* be righted—harmony must replace inharmony—or chaos is invited. I cannot undo the self-inflicted injury of my neighbor. He must accomplish it himself; *i.e.*, work out his own salvation. I may, however, teach him *how* to do it; but beyond this degree of service no act of redemption can possibly extend. We cannot escape the consequences of our misdeeds, for the camera of the mind cannot be cheated. Tormenting recollections can be effaced from an accusing memory in only one way—by a reversal of the conditions which gave them birth. If I steal a sum of money from my neighbor, the only natural method by which I may avoid the effects of the act on my own conscience (and hence on my character) is to return the amount, with interest and a plea for forgiveness. In three-score years and ten a man may commit enough evil deeds to require perhaps a dozen lifetimes for their offsetting through acts of an opposite kind. This is the beneficent crucible of experience, beyond which no theological purgatories need be invented. The absolutely equal and just demands of the law of *Karma* must be satisfied, though centuries be consumed in their fulfilment.

How is this result to be accomplished? Again, through a natural law—*reincarnation*. This is the fundamental doctrine of Hinduism and of most other Eastern religions and philoso-

* "Calumny always makes the calumniator worse, but the calumniated never."—*Colton.*

phies. Likewise, through the unyielding principles of logic, the idea is rapidly forcing its way to the front in Occidental systems of thought. Life is a process of renewal, of effort and changing activities. Stagnation is a myth. The objective world, of which our bodies are a part, is a field for the cultivation of spiritual truth. It is an arena in which spiritual innocence and sensual ignorance contend for supremacy. The success of the former means intellectual and moral advancement, and the ultimate subjugation of the latter. The apparent ascendency of the animal is a retrograde movement which some optimists describe as a feature of the spiral order of progression.

Part of our mission in this world is to conquer heredity and environment, to assert our spiritual independence and freedom, to rise above the weaknesses of the flesh, to develop the "God within" through the acquirement of knowledge, and in our words and works to declare the attributes of Deity. One of the most obvious of these attributes is eternal life. This involves the idea of pre-existence. Not even Omnipotence could create anything with one end alone; hence that which has a beginning must have an ending. If man is to endure eternally he must have always existed—not necessarily as a human being, but as a spiritual entity—as the potentiality of an idea in creative Mind. If anything is immortal it is that which is *real.* What is reality? Substance. Properly speaking, Deity—the changeless One—is the only reality in the universe. Whatever is cognizable by the illusory senses is changeable; therefore unstable, *i.e.*, unreal. Being limited, it cannot proceed from Infinity. The human mind is of an opposite character, being finite in expression, though not in essence. In the ideal spiritual man should be found all the attributes of the Creator. Life can only proceed from Life, and must partake of the same characteristics as that from which it sprung. Spontaneity of existence is therefore incompatible with reality.

Antecedent to his incarnation on the material plane, man must have existed elsewhere. He is now embodied in the flesh, however, and some of the objects of his being have already been suggested. He is obviously here for a definite

purpose—one which could not have been wrought out under any other conditions. If so, this necessity must apply equally to all members of the race. If the end to be achieved by existence on earth is attainable in a single lifetime, what shall we say of infants who die a few days after birth? What shall we say also to the mothers who bear them only to lose them? It is intimated by theologians that experiences denied us here can be obtained in the next world. Then why come here at all? If our development as spiritual beings can be secured in the spiritual world, it were worse than folly for even the happiest of men to have lifted the dark curtain of mortality.

It is conceded even by agnostics that if death ends all, the human race is the victim of stupendous injustice. Sacrifices for the right were foolish, nobility a mockery, and marriage a crime. Yet to my mind this would involve no greater wrong than the restriction of individuals to but one natural birth. In any single generation there is no such thing as equality of condition, of reward, of inheritance, or of opportunity to progress. God cannot afford to be a respecter of persons, to have "chosen races," or special beneficiaries. Hence, in the nature of things, the only logical and just solution of this historic problem is to grant to every one a chance to "try again," according to the universal principle of reproduction.

But the law of reincarnation provides more than this. It allows the sinner to retrace his steps by reversing the conditions of his birth. Its penalties are corrective. The "deeds done in the body" must be atoned for by the doer; otherwise his condition remains unchanged. On the other hand, this principle of equity renders to the righteous man the natural rewards of his obedience.* It is that which "gives the increase" to honest

* The use of the word *righteous* does not here refer to that rectitude which is merely conventional and based upon changing creeds of human authorship; neither does it mean conformity to the statutes of civil law through compulsion; nor does it apply to that external "goodness" which proceeds from fear of divine wrath. It has reference to those who, through cultivation of the faculty of spiritual insight, are able to perceive the higher law of their being—their oneness with the Creator—and to manifest the principles of *love* in its deepest sense.

labor, imparts a delightful feeling of exaltation to those who do good, elevates the meek and lowly, and accounts for the wisdom of the wise. Heaven and hell are states of consciousness, not localities; and they are of man's making, not God's. After all, therefore, the question of the soul's immortality resolves itself into an examination of the nature and attributes of the *human mind.*

Oriental philosophy reveals an understanding of that wonderful spiritual entity, and of its complicated structure and operations, from which we of the Western world might gather much information of benefit to ourselves and to posterity. Everybody knows that the mind is endowed with distinct faculties; but that it has different phases of consciousness, and that the brain is only its instrument, is not so clearly understood. The senses are its tools—needful, but not indispensable. The well-known fact that certain sounds suggest definite colors to the blind proves that eyes are not necessary to sight. That vibration and concussion frequently suggest positive sounds to the deaf proves that auditory nerves are not necessary to hearing. The faculty of perception is independent of sense limitations, including death.

Probably the most abstruse and elusive of human faculties is that of memory. Very few persons are able to remember even a tithe of their experiences; yet everything that they read, see, or hear has more or less effect in the formation of their character.* If these facts are not present in conscious recollection, where are they recorded? *In the sub-conscious mind.* The postulate of this subjective attribute of the human ego furnishes a solution for many phenomena otherwise inexplicable. It represents the accumulated wisdom of previous embodiments, known as "conscience." It is the illuminator of the intellect, the seat of intuition, and the medium of inspiration from the universal mind. When it rises above the threshold of consciousness, as is frequently the case in the lives of some individuals, its possessor is able to display psychic gifts of a phenomenal order. Clairvoyance and clairaudience, for instance,

* "I am a part of all that I have met."—*Tennyson.*

are among its faculties. How often we realize that we "know" certain things while unable to tell where or when we obtained the knowledge! This results from the presence of that storehouse of wisdom upon which we unconsciously draw. Many of the scenes we seem to witness in dreams are but glimpses of this record of the soul. This is the "interior memory" spoken of by Swedenborg. It is the organ of communication between spirit and spirit, and the actual moulder of human character—the silent monitor whose dictates all should obey.

That the mind, in its different phases, is an actual though imponderable essence, not transmutable into other substances and having nothing in common with materiality, is proved by hypnotism, which is already a recognized branch of therapeutics. The transference of thought (telepathy) and its action at a distance, without the aid of a material conductor, are firmly established as psychological facts. All this demonstrates that the mind is an entity superior to matter, and totally free from the laws pertaining thereto.

There is no lack of objective evidence that immortality *per se* is a natural principle. This is especially true in literature, art, and music. The plays of Shakespeare will be read and studied as long as the English language is among the necessities of civilization. The book of Job is said by archæologists to be the oldest in the Bible; yet that wonderful poem, with certain other portions of Scripture which are undoubtedly of inspirational origin, have immortalized the entire volume.

Man, like his Maker, is creative. He rises to his full height only when he imbues his work with some attribute of his inmost soul. Thus Goethe, Hugo, Tennyson, Longfellow, etc., are remembered for only a few of their productions—those to which the element of eternal life inherent in the nature of their authors has been imparted. "Home, Sweet Home" and "Nearer, my God, to Thee" are loved and sung in almost every household in Christendom; yet scarcely one person in a thousand is able to tell who wrote either the words or music of ballad or hymn. They are actual creations—not ephemeral manifestations of genius—destined never to die.

The Venus of Milo is to-day accepted as the acme of perfection in sculpture—which supremacy it has maintained ever since its creator endowed it with the quality of perpetuity. We cannot give what we do not possess; yet the potency of eternal life is manifested everywhere among the "masterpieces" of men. Why, then, should we not be willing to concede immortality to that which is independent of material limitation and incapable of change or decay—the human soul?

LIFE.

BY ELLA WHEELER WILCOX.

All in the dark we grope along,
And if we go amiss
We learn at least which path is wrong—
And there is gain in this.

We do not always win the race
By only running right;
We have to tread the mountain's base
Before we reach its height.

The Christs alone no errors made;
So often had they trod
The paths that lead through light and shade,
They had become as God.

As Christus, Buddha, Christ again,
They passed along the way,
And left those mighty truths which men
But dimly grasp to-day.

But he who loves himself the last
And knows the use of pain,
Tho' strewn with errors all his past
He surely shall attain.

Some souls there are that needs must taste
Of wrong ere choosing right;
We should not call those years a waste
Which turned us to the light.

OCCULT LAW.

BY DOCTOR W. W. WOOLSEY.

OCCULT law is the product of the Divine Mind. It is the expression of Supreme Intelligence, or Infinite Wisdom—the regular method or sequence by which certain phenomena or effects follow certain conditions or causes. Such, for instance, are the laws of attraction and repulsion, by which mental vibrations create forces, and forces, by rule of action, create phenomena. Occult law, acting upon organisms, stimulates functional activity, and is the direct cause of so much broadened research on the metaphysical plane. Involution must of necessity follow evolution. The law of evolution must be negative to the positive law of involution. Spoken words are but the expression of thought, and the vibrations of thought are subjective to the law of attraction.

It is a mistake to say there is supernatural, unnatural, or preternatural law. In order to form a concept of *occult* law we must obtain it through the natural, or physical. Natural law finds its source in the occult realms of Infinitude, where Supreme Wisdom must essentially govern all that is or ever will be. It is through a perfect knowledge of law that we become qualified for a permanent residence in the spheres of absolute perfection.

The Chinese, by introducing poison into the sap, have a method of dwarfing forest trees to dimensions suited to a flower-pot, and teachers of alleged supernatural law are likewise the human instruments that dwarf men's minds in the acquirement of knowledge. The term *supernatural law* is a misnomer, part of a false theological doctrine. There can be no law superior to First Cause, or the primary Principle. What pioneer thinker would care to imbibe inspiration from a source that conceives a power antagonistic to that of the Creator?

Supreme Intelligence is supposed to be the embodiment of all wisdom, law, and love. Law is the activity of the principle

which governs order or harmony. Without immutable and eternal law the regularity of systems could not be universally maintained. Law is an attribute of the Divine Mind, which exists without origin. It governs the expression of all Life. There is an unwritten law that governs the motion of primordial molecules or atoms: the same law governs the actions of innumerable worlds, suns, and systems, as well as the actions of individuals. It stamps itself upon the conscience, and when properly applied will guide the development of our spiritual nature. The only true dispenser of universal law for the government of all things visible and invisible is the great creative Principle to which its origin is due.

The definition of occult law cannot be conceived by human reason; it is too abstruse for satisfactory solution. The finite mind is like a pyramid upon which is inscribed the ideal conception, and the more we build the higher we ascend the metaphysical plane that leads to ultimate perfection. This is the heritage of all mankind. Each time we move the scaffolding around this ideal pyramid, our lenses of perception become brightened for grander concepts and greater unfoldment of infinite law. And when we have placed the capping-stone thereon, and stand upon the summit, we find supreme harmony, created by law, transcending all finite conjecture.

The science of geometry teaches that a line is without breadth and may reach to unending infinitude, which is incomprehensible. It is the same with occult law; the more we study it the more awe-stricken we become. We cannot realize the sublimity of our experiences as we grow in the progressive knowledge of these laws. Words are inadequate to express our feelings or our conceptions. We can but exclaim, How wonderful is Law! "All is Law;" without Law there is nothing that could exist. Law may be likened unto a circle with unlimited radii and indefinable completeness. How immense the mind must be that can comprehend it instantly, without effort! The desire to understand law should become a fixed principle in the mind of every individual. It is important that we should acquire a more conscious knowledge of the laws of being—of

the laws that govern our individual existence. To be shut out from such knowledge creates the feeling of a living death. Primary lessons in fundamental laws are stepping-stones that lead to the mountain-peaks of inexorable Law.

It is our privilege (and all possibilities lay before us) to become not only Sons of Infinite Wisdom, but also to become sufficiently able to control the laws that govern suns, systems, and worlds. By and through the law of intuitive perception alone can we perceive the true foundations upon which to build the philosophy of human reason and human laws, both the social and the civil. It matters not how Utopian the idea of such laws may be; they are neither visionary nor impossible. Yet to call this idea visionary is no stigma, for it precedes realization. The spiritual perception would not be awakened without this necessary prelude.

A knowledge of occult law will destroy the pedestals upon which stand the musty idols of myth and miracle—just as the solar orb, when he shines forth in the majesty of his supreme glory, kisses into nothingness the icebergs of the glacial ages. In proportion as man ripens in the perfection of occult law, will the fogs and shadows of superstition be eliminated and the sunlight of truth brighten his mental horizon.

What is that law by which the sentient soul springs into individualized existence and beholds its parentage in the mirror of divine love? Hands did not make the wonders of creation, nor fabricate the spiritual soul, nor construct the subtle principles that move and influence mind and matter. Law governs this potent and imponderable force. The material cannot construct the immaterial, for that which thinks not cannot cause the existence of that which thinks.

Lord Bacon declared that "Knowledge is power." He might have added that *Law* (like one's conjugal partner) is the legalized companion which guides power into spheres of usefulness. Through the law of attraction the individual mind is conveyed upward to the celestial courts of Infinite Love, where all is governed by harmonious law, which is the product, the edict, and sovereign will of Infinite Wisdom.

PERPETUAL YOUTH.

BY W. J. COLVILLE.

THIS subject, now attracting much deserved attention, is not so difficult to handle as may be supposed; but my remark applies only to such as are prepared to consider it from a purely metaphysical standpoint. It cannot by any means be granted that mediæval alchemists or others have proved successful in their laborious search after a material *elixir vitæ*. As our thoughts register themselves in and on our bodies we all are tell-tale expressions of our acknowledged and unacknowledged interior conditions. Age in ancient times was invariably associated in popular thought with ripeness and maturity of judgment, but not with decrepitude and decay. Moses, the stalwart champion of liberty, is reported as over eighty years of age when he first receives a divine commission to lead a captive multitude from slavery to freedom, and he is one hundred and twenty years old when he addresses the people for the last time before his final disappearance from outward vision. Though six-score years of age at the time of that memorable address, we are told by the biblical writer that the eyesight of the speaker had not grown dim, neither had any of his natural force abated.

The comparative facts of physiology are all on the side of a far greater longevity for man than he now ordinarily enjoys, for there are probably no animals that live in normal condition less than fully five times as long as it has taken them to reach physical maturity. Why should man be an exception to this rule, or why should a single quotation from one of the Psalms settle the popular conviction that from seventy to eighty years is the allotted term of human life? When the ancient psalmist complained that the number of our years is only three-score and ten, with occasional exceptions in favor of four-score years, and then

always with the sad accompaniment of sorrow, he did no more than indulge in lamentation over the physical as well as moral degeneracy of his time. From the same source we may learn that we were conceived in sin and shapen in iniquity; that is, if we choose to misapply the passage and argue that the writer's personal plaint over his own degenerate condition was intended to enunciate a dogma for all ages and was meant to describe the state of every child born into the world.

Such unwarrantable inferences from texts that do not in any degree justify these conclusions are largely responsible for the miserably pessimistic and unholy errors of life that are held not alone by a few literary extremists but by at least nine-tenths of those who otherwise are sensible people. Among the almost innumerable fallacies continually being voiced and printed, we encounter such unreasonable assertions as that defective sight, deafness, baldness, and many other signs of "age" are to be expected as soon as people reach middle life, or about the forty-fifth year; and by reason of a dormant, even more than an active, expectancy on the part of the masses, sight and hearing actually begin to fail, teeth to decay, and hair to stop growing at "a certain period of life." Nothing, however, can be more illusory than that most *uncertain* period. If each one were highly individualized, it would be easy to trace exact correspondences in outer conditions and inward states; but, as it is, if we seek to account for the failing strength and beauty of individuals on the score of private and personal delinquencies, we are beset with many difficulties.

There is much truth in the terse saying of orthodoxy, "No sin no sickness;" but the term *sin* has for so long a time been almost exclusively connected with the theological conception of guilt, rather than with the philosophical idea of error, that to employ the word in its original sense is often cruelly to wound and embarrass sensitive natures. They think you are finding fault and condemning them, when in fact you are only seeking to help them to the realization that whatever is the result of a mistaken view of life is rectifiable. It seems incredible that any widespread belief should have arisen in the world without an

apparently solid foundation. What, then, let us ask, is the base upon which rests the doctrine that the infirmities of age are inevitable when one has reached the prescribed limit of from seventy to eighty years? A certain manner of living practised almost universally for a protracted period will without doubt produce effects on so large a scale that these results come to be looked upon as normal concomitants of human existence, while frequently they are nothing but abnormal consequences of mistaken conduct. Habits once ingrained become second nature to those who indulge them until the primal nature is so eclipsed as to be almost imperceptible. It is as if a parasite had gained such ascendency over a tree that it had completely covered the trunk, rendering the normal features of the tree invisible. When communities indulge in habits of any sort, individuals as a rule (only the singularly strong-minded and free-thinking are exceptions) take it for granted that the general mode of life is the only one possible, or at least the only one conducive to health and compatible with the demands of civilized society.

As an illustration of the simple force of habit, almost all Americans require three meals a day, while English people and Germans demand at least four and sometimes five; some other races being content with two. Some people consider it actually necessary to eat every five or six hours, while others go without food very comfortably for twenty-four hours and advocate but one full meal daily. The number of hours to be spent in sleep, the amount of clothing to be worn in cold weather, the proper temperature of a sleeping-room, and many other similar questions are usually decided wholly upon the authority of local custom, without scientific inquiry into the reasons for the regulation.

Two eminent physicians on the piazza of a hotel in one of the noted cities of Italy were heard disputing over the question of ventilation. One, being an Englishman by birth and education, insisted that a window in everybody's sleeping apartment should be kept open top and bottom all night in all kinds of weather; but the other, who had been born and bred in Italy, vociferously declared that such a proceeding was almost cer-

tain to occasion intense suffering from malarial disorders. The two gentlemen hotly contested the point, although coming to no good results, for neither would yield a prejudice far enough to treat the case according to its merits. Were you to ask a man why he considers it necessary to use spectacles at forty-five, he could give no reason; for there *is* none, either in nature or physiology. It would be just as reasonable to fix one period of life as another for the weakening of a faculty. There are many children attending the public schools of Boston and other cities who wear glasses, and there are many men and women over sixty who have excellent sight and have never even supposed they might need such aids to vision. Young men of twenty-five are sometimes bald, while men over eighty have luxuriant locks even though white as the driven snow. Youths and maidens under twenty are sometimes deaf, while aged grandparents may "hear a pin drop," as proverbially expressed. It is not age, but a foolish misbelief in regard to the subject, that is the cause of thousands of needless infirmities.

The reason women are more anxious than men to conceal the fact that they have passed even the thirtieth—to say nothing of the fortieth or fiftieth—milestone is, that superstition declares women to grow old sooner than men. This is an utter fallacy, totally devoid of any sort of demonstration. It is not vanity that prompts old and young of both sexes to retain, and if possible to increase, their store of health, strength, and beauty. Although many foolish and even pernicious contrivances are resorted to in order to simulate a beauty which is not real, yet it is better even to assume a virtue than prove indifferent to its expression. Emerson, who was the very soul of candor, undertook to advise people to simulate virtues in order that they might grow to manifest them naturally. While such counsel sounds dubious, yet there is reason at the core. The mistake made by too many who seek to produce an outward effect apart from an inward cause is due to the fact that they succeed in producing only a ghastly similitude, for they *feel* old while they try to *appear* young; and it is the feeling far more than the appearance that is important. To feel young one

must continually feed upon new thought. The body needs constant supplies of fresh air and nutriment, and the mind has its needs that are no less exacting.

Unless we make plain the relation of mind to body we cannot be understood on this subject. Until it is conceded that our mental state is perpetually modifying our physical, there can be no starting-point. A sense of age almost invariably follows upon a steady routine method of life, granting scarcely any variety from week to week and year to year. The Sabbath law is a wise and orderly provision for alternating work and rest. According to the fourth commandment, "Six days shalt thou labor, and do all thy work," but on the seventh you, your employees, and your beasts of burden shall rest; and the same sabbatic law, referring to the land, ordains that it be cultivated for six years and on the seventh it must lie fallow. The Masonic distribution of time into three equal sections each day—eight hours for work at one's regular occupation, eight for food and amusement, and the remaining eight for sleep—is a wise division for a generalization, though it is neither possible nor desirable to carry it out in every instance with rigidity. The practice of working under a strain rather than for long periods of time is the real cause of injury. All strained effort is not only injurious but useless.

It would be well for those who seek to make themselves clearly understood to distinguish once for all between work and labor. The former term is a glorious one; the latter cannot too rapidly fall into disuse. There is no such thing as the dignity of *labor;* nor should there be a Labor Day, laboring classes, or Knights of Labor, for the suggestion conveyed by labor is pathological. Work has been too long confounded with toil; therefore the thought of fatigue has been naturally connected with wholesome occupation. On account of this fundamental error, people "age" so early that before they are forty their brows are furrowed and their cheeks wrinkled, while evidences of care and anxiety are painfully manifest in every movement. The dream of immortality in the flesh, indulged by the European alchemists of the Middle Ages, though doubt-

less largely chimerical, had a great truth underlying it. It is said of the Rosicrucian fraternity that members of that illustrious order were enabled to prolong their earthly existence as long as they desired, and that some of the brothers attained the age of from two to three hundred years. This is very different from the statement of those who say they intend to live forever in the flesh, as no one really desires to live forever in his present condition. This is a fact which is evident to all who read between the lines. The "philosopher's stone" of the Rosicrucians was no material talisman, to be imparted or withheld at the pleasure of some superior of a mystic order. A stone or rock, wherever employed figuratively, signifies a foundation principle of truth. It is a definite knowledge which enables its possessor to attain exemption from the consequences of living the feeble, erroneous life of the majority of men.

Graduates from Rosicrucian monasteries are said to have received at the time of their first initiation a morsel of the precious stone sufficient to protect them from all dangers and preserve them in perfect health and vigor for a period of sixty years, no matter where they might wander or in what perilous situation they might be placed. It is not wonderful that, in times when all occult knowledge was under the powerful ban of ecclesiastical anathema, those who were unusually familiar with "magical" knowledge should devise effective means for concealing their wisdom; for by imparting it they would be relentlessly persecuted by the very ones who sought to obtain it. When the subject is fairly investigated it seems that the object for secrecy was rather an instinct of self-protection coupled with the determination to secure an asylum of refuge for occult science in times of danger. There was no intention of hiding truth from those who were prepared to receive it and to use it wisely.

However people may differ on the question of physical immortality, all have the desire to enjoy life as much as possible and to continue it on the present plane of expression until they feel their work on earth accomplished. Whether the term of years be few or many, it is highly desirable so to spend them

that they are a joy and not a sorrow to one's self and others. While there may be many divergent opinions concerning the practicability of certain gospel sayings, particularly those which counsel lack of thought for the morrow, the critics and censors of the New Testament ethics in this respect are for the most part very short-sighted. Hygienically, as well as theologically, there can be no doubt among well-informed persons that a strict adherence to the precepts, "Be not anxious for the morrow" and "Sufficient unto the day is the evil thereof," would result not in idleness but in the upbuilding of a sound nervous condition everywhere among the people. This cannot prove otherwise than exceedingly conducive to the very best commercial as well as social and moral results. If the translators of the year 1611 failed to catch the spirit of the original Greek as fully as did the scholars of 1881 who prepared the Revised Version, we would be foolish in the extreme were we to harp upon the crudity of the earlier rendering—"Take no thought"—and refuse to consider the far truer reading, "Be not anxious," or "Take no anxious thought."

It is not work, but needless worry, which wastes the tissue, enfeebles the nerves, and brings about a generally wretched sense of weakness and discontent under which the great body of workers groan to-day. They fancy that they are "laborers" and call themselves by that opprobrious title. All trades and professions as well as every kind of domestic exertion should be included under the common head of *work;* then the word *labor* could be assigned to its proper place in the vocabulary of pathology and held there. Note the gospel use of these terms: "Come unto me all ye that *labor* and are heavy laden and I will give you rest;" "Go *work* in my vineyard;" "My Father worketh hitherto, and I work;" and, in the Apocalypse, "They may rest from their *labors*, and their *works* do follow them."

The importance of a right understanding of this subject is so imperative that it would be otherwise impossible to make any considerable headway in a course of practical metaphysical instruction. Let a speaker deliver a powerful address of more than an hour's duration and his friends take it for granted that

he is very tired, and that a repetition of the effort before a new audience, except after a long interval of rest, would be painful and perhaps dangerously exhausting; yet there is not the slightest physiological ground for such an assumption. The preacher or lecturer who travels during two or three summer months and gathers a fund of information on his journey is performing a normal act and makes a sensible use of a rational vacation; but whoever thinks it necessary for his health to suspend activity for six weeks or more every year is under an absurd delusion. The schoolteacher who meets her class on Monday morning, dreading the effect upon her nerves of the next five days' work, throws out into the schoolroom and over the scholars so depressing and vitiating an influence that fault-finding and gloom are the chief ingredients of the mental atmosphere, inclining all to be restive, fractious, and complaining. On the other hand, if she were to meet her pupils with a sunny smile and a bright expectation of pleasant experiences, she would produce a state of feeling in her classroom so promotive of good feeling that teacher and scholars would feel glad to assemble and loath to depart from each other and from their work.

That greatly misunderstood faculty, *memory*, is largely the cause of premature decline of all the faculties. Judging the future by the past is very poor policy, unless one is well versed in evolution and agrees with Whittier in his hopeful forecast for the days to come. Hoping for the best but dreading the worst is the mental attitude of millions who neutralize the good of their hope by the folly of their dread. It is impossible to serve two masters, and no two can be more diametrically opposed than dread and hope. Anticipation of coming trouble brings to pass the very calamities we fear most, for by brooding over a thing we generate the conditions for its ultimation. Swedenborg has given us volumes in a sentence in his masterly declaration: "Thought gives presence; love gives conjunction." Whatever we think about we produce within us and attract to us, and the more we dislike the approach of any appearance the more surely and quickly do we draw it to us or express it from within us.

Now that the law of hereditary transmission is so much discussed, it is well to consider frankly what are the true inferences from heredity as opposed to popular fallacies concerning it. In the first place, let us once for all admit that though hereditary tendencies of the darker sort are transmissible, yet real power is invariably on the side of all that makes for righteousness. It consequently follows that instead of a rational view of heredity tending to lead up to the depressing conclusion that kleptomania, dipsomania, and other aberrant tendencies are most readily transmitted, we are compelled to decide that the very opposite traits are the more easily and persistently handed on from generation to generation. The truth of this central position cannot be challenged by any careful student of Darwin, Wallace, Weismann, or any other nineteenth century expert; but there are many ostensible facts which appear to support the pessimistic fallacy that evil tendencies and weaknesses are the most readily transmitted. These facts are in all instances superficial, and they can easily be remedied if we but set ourselves to work deliberately to change our attitude toward the prevailing misdirected sentiment.

Common expectation is answerable for a great deal of public and private misery. As it is always much easier, psychically as well as physically, instead of rowing against the flowing tide, to drift with it, regardless whither it may be running, we find ourselves borne by the current into the quicksand of false opinion. Individualization is the key to power, and until we have resolutely determined to think our own thoughts and embody them in our own personalities, we shall show forth far more of the general expectancy of the period than any special state which answers our own determinate resolve. To regenerate a wasted organism may be a more difficult task than to prevent deterioration before it has set in.

Among many valuable works of recent date, dealing with the relation between the spiritual and the physical, may be instanced Camille Flammarion's treatise, "Dieu dans la Nature" (God in Nature), in which he declares that the old seven-year limit is not scientific, for the physical body can be entirely re-

constructed in even less than one year. Some parts of the original structure can be thoroughly remodelled within thirty days, and those parts of the frame which take longest to transform are susceptible to complete renewal in a little over eleven months. If such statements, coming as they do from world-renowned scientists, are credible, then what becomes of the stupid belief—alas! so prevalent—that if we have once lost anything of our pristine freshness it is irrecoverable? The origin of this absurdity can only be fairly traced to an abnormal mental state which dwells upon losses and pronounces them irretrievable.

To bring about a state of renewed youth it is necessary to return to the view of life which was ours in youth—not indeed to go back to intellectual infancy, but to fulfil the spirit of the gospel words, "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven." The singular beauty and impressiveness of the child-like nature consist in this: that it takes every day as it comes and makes the most of it, all the while looking forward to a higher state and confidently expecting its realization. Two other states of mind are absolutely necessary alike to the retention and restoration of youth: first, a quiet, contented spirit, so grounded in true optimism that it sees the good in every experience and gathers joy and satisfaction from every changing scene; and secondly, a confident, aspiring temperament which sees through the veil of the present a far more glorious future, and, instead of complaining of immediate circumstances as if they were detrimental to progress, sees in every phase of environment a means of passing to a higher state.

To take old duties in a new way; to re-name seeming obstacles and call them all privileges and opportunities; to resolve to find the good of which we are in search through the medium of common occurrences; in a word, to take an altered stand with reference to all people and things about us, and that stand a bright and hopeful one, is to drive away the furrows of care which have already creased our cheeks; to keep away the coming wrinkles; and best of all, to prevent the embittering of life which is the secret spring whence all decrepitude proceeds.

MORE THAN MINERVA'S:

A STUDIO EXPERIENCE.

BY LUCY CLEVELAND.

"O ye of little faith."

OUT of the din and the disbelief in men, women, and things, and the God who made us all; out of to-day's large irreligion; out of the noise and the jar of this commercial clangor, the crippling and narrow horizon that circumscribes the highways of life, it was a great experience for me to step within the studio of an artist friend and to find there, at least, one who could dilate to receive inspiration from the Unknown but the Near, and there to hear verified again the old words that thrilled along the mountain-wall of Judea, in the bleak solitude of uttermost need: "Man shall not live by bread alone."

I give the following narrative as my friend gave it to me. It was a woman, a grand and great woman, who, according to the old Greek legend, planted Peace on Attic soil. "Peace is better than dominion," said the astute Greek mind; and Neptune won not supremacy on the elect peninsula. If there is one thing mankind yearns for, it is peace. If there is one thing for which the wide world cries out, it is wisdom. It was a woman who gave both to Greece—Minerva, holding in her right hand the olive-branch, emblem of peace, which when planted produces plenty; and attended by that grand-eyed, majestic owl, personifying wisdom, which in woman sees clearest when things are darkest and knows how to sit still and wait.

An old verse comes into my mind: "If any of you lack wisdom, let him ask of God—and it *shall* be given him." Doubtless the men and women of Athens asked for wisdom of Minerva in that Temple of the Parthenon. "In all things ye

are very religious," was the testimony that Paul of Tarsus gave when his keen eye swept around the marble-haunted hill of the Acropolis, the hill of adoration to the gods. "The highest moods and broadest minds of to-day find even in paganism a message from the only and everlasting God." *

"If any of you lack wisdom, let him ask" for it. And this is what my friend did. She asked for wisdom. In uttermost need, she asked for an owl. Yes, and she received it. It was more than Minerva's to her, for it came from the God of gods. It is thus that she tells me the story:

"Upon my return from Paris, where I had graduated under Coignet and Doré, I had established myself in my studio quarters in New York City, on the upper part of Broadway. I was poor, to begin with. For a young and struggling artist that goes without saying. But on my wall hung the portrait that had obtained *place d'honneur* in the Paris *Salon*. What had I to fear?

"I said these five words over to myself as I sat alone one bleak November afternoon. The rain was falling fast; likewise my mental barometer. I had not had a call for several days, and my larder was getting low. I looked up from my easel at the portrait which had won the praise of Paris and the noble comment of Doré. What was the matter with the portrait? It seemed blurred, misty, fading. Had any one touched or tampered with it? Nay; the mist came from the moisture in my own eyes that blurred all the vision. My head dropped within my hands, and only God heard the falling of the rain of tears.

"Was some one knocking at the door? I hastily gathered myself together, my studio door opened, and one of the 'four hundred' stood at the threshold.

"'Through all the storm I have found you out,' she said. 'I heard you were a graduate of the *Beaux Arts*, and I know you can do just what I want.' She sat down, and explanations followed. The family had just learned from the Herald's Office in London that their crest was an *owl*. 'We want you to

* "The Gods in Greece" (Dyer).

make a large sketch in oils for the die. Can I have it to-morrow?' she concluded, with a sublime ignorance of toil.

"My heart stood still. I was a graduate of the *Beaux Arts* in Paris and the friend of Doré and Gérôme; I had exhibited in the *Salon*—but, as the Lord liveth, I could not paint an owl! My reputation was at stake. I believe I swallowed a terrible gulp in my throat—(large as an owl); I believe I said, 'the drawing will be ready to-morrow;' I had a consciousness that the lady was gone—and then? The room was queer and misty again—not from tears, but terror. I had undertaken to paint an owl, and an owl I could not paint. I dropped my head on my easel again, and a prayer from the depths of my being fled to heaven:

"'Oh, God, send me an owl!'

"Even with the energy of my entreaty, and between my tears, a grim smile came to my lips. To ask God for an owl in bleak November, at Twenty-fourth Street and Broadway, New York! There was not much wisdom in that. High heaven is not a menagerie that unfolds for the muse.

"'How you startled me, Jane!' I turned to the maid who had rushed into my studio.

"'Did you see it, ma'am?' The girl was greatly excited.

"'See what?' Why did I tremble? Was it because the future has its footsteps in the present?

"'Why, a great, grand owl, ma'am, that flew in at the window a minute ago. It is flying round Mr. James's room, and we are so frightened.'

"I was cold from head to foot. My pulses seemed to stand still. 'Get it! get it!' I cried. 'Mr. James has a cage! Quick, Jane!'

"The room was a golden blur. I believe it was the mist that moves with the presence of God.

"I hid my face from my unbelief. *O ye of little faith!*"

* * * * * * *

In seven minutes Jane brought in the owl. But was it *Jane?* No, no!

DEPARTMENT OF

PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. A general outline of psychic experiences may be given provisionally as follows:

(1) Thought-transference, or telepathy—the action of one mind upon another independently of the recognized channels of sense; the nature and extent of this action. (2) Hypnotism, or mesmerism; nature and characteristics of the hypnotic trance in its various phases—including auto-hypnotism, clairvoyance, hypnotism at a distance, and multiplex personality. (3) Hallucinations, premonitions, and apparitions. (4) Independent clairvoyance and clairaudience; psychometry; automatic speaking, writing, etc.; the mediumistic trance, and its relations to ordinary hypnotic states. (5) The relations of these groups of phenomena to one another; the connection between psychics and physics; the bearing of psychic science upon human personality, and especially upon the question of a future life.

The human mind in all stages of development, whether by inherent quality or by cultivation, frequently presents a purely psychic nature which, like a mirror, reflects the impressions that are made upon it. This quality is often attributed to imagination. It is consequently judged by common opinion to be elusive and unreal, the mere reflection of suggestions from the material world; and simultaneous thought is commonly supposed to be "coincidence," rather than a revelation of the finer activities of man's nature. We think that by encouragement in the right direction these faculties will develop the character toward a consciousness of the divine spirit, by which it will be realized that the order has been reversed. The material world will then appear as that which is unreal and misleading, and itself the shadow of the higher spirituality.]

PSYCHOMETRY.

For several years I have been in the habit of spending some time each day in an effort to develop the soul-senses—especially the psychometric—and have thought that some of the results obtained through this practice may interest others. I believe that psychometric examinations of objects are usually called "readings," but the word seems to me misleading and unsuitable. I have preferred to call them examinations.

Probably most readers of THE METAPHYSICAL MAGAZINE believe that thought-transference, clairvoyance, clairaudience, and psychometry are *facts;* and while they know that many "visions," "readings," etc., have proved correct, they know also that in many instances phenomena of this kind cannot be either proved or disproved with scientific exactness, no matter how strongly all persons concerned may desire proofs. The examinations which will be given here belong to this class; they cannot be proved or disproved, except inferentially, by "the testimony of the rocks," and therefore must be taken for what they are worth to those who read. As touching, though lightly, the unwritten history of our planet, they seem to me of more general interest than examinations of letters, jewels, clothing, etc., as, in most instances, the information gained is purely personal.

One of my most valuable possessions—in a psychometric sense—is an agate. It was found near the railroad track among the Oquirrh Mountains, in Utah. As it is a handsome specimen, the person who found it searched diligently for others, but saw nothing in the least resembling it. It is about four inches long and two in width, of a delicate drab color, thickly sprinkled with fine black moss. I have heard it called a Kansas agate, but why "Kansas" I do not know, as its real home is a matter of mere conjecture. I remember well my first psychometric examination of this agate. I was wondering, indifferently, if it would show me the Kansas plains, when I saw on the window-casing, at which I happened to be looking, a large spray of fine, yellowish green leaves. Thinking this a fleeting clairvoyant glimpse, I expected it would vanish in an instant, but it did not; the spray grew larger, and more were added to it, until, in a few seconds, where window and wall had

been was a bank and a dense growth of foliage—a forest. The window faced a street, through which people were continually passing ; but that made no effect upon the picture.

Since that time I have examined the picture in detail. The air is warm and damp ; the earth can be seen, in places, by looking for it, and appears to be wet. There are tall, palm-like trees, and others resembling pines ; there seem to be also fern-trees ; still others upon which the foliage hangs in huge tufts, or bunches, of long spines, and many that closely resemble willows, except that the trunks are smaller. In fact, the trunks of all the trees are small, compared with the trunks of to-day. Evidently Nature was not wasting her strength in the production of any unnecessary woody fibre.

There are dense growths of grasses and of coarser rushes, from eighteen to twenty feet high, or, as I measure their height, they are more than three times as tall as a tall man, also immense ferns with stalks as thick as a man's finger. Vines, apparently air plants, with bright, green, brittle-looking stems, hang from the trees. They have leaves as large as pie-plates, alternate and nearly round. At irregular distances are curious green flowers, shaped like squash blossoms, and about as large. These are filled with something that resembles the silk of green corn, which I suppose to be large numbers of stamens.

There are two kinds of white flowers ; one, a lily, has three large, thick petals, and is borne on a stalk five or six feet in length. Its leaves are at least three feet long, and are arranged at the base of the flower-stalk. The perfume has the same quality of "heaviness" that belongs to the tuberose and the hyacinth. The other flower is very small and frail ; I cannot see that it differs from the flowers produced by a common wax-plant. If this plant has leaves I have failed to find them. The roots, some of which are to be seen, are very fine and yellow. A plant with similar roots grows in the Maine woods, where old ladies call it "gold thread," and gather it to use for medicine.

I am aware that a botanist would describe these plants in language very different from mine ; but I am not a botanist. I have looked at these trees, rushes, grasses, vines, and flowers with the interest that any lover of plants would feel in examining for the first time any rare or curious collection. By looking fixedly, with

the wish to examine and to see all there is, I can see any leaf, stem, or part, however minute, with perfect distinctness, and even the hairs on the upper side of the leaves that grow on the vine which I have just described. This distinctness continues so long as my attention is concentrated upon it. I can usually turn my attention from one plant to another, or look for leaves, roots, or anything else that I desire to observe ; but *my range of vision is limited.* I cannot look far up, down, or to either side without an effort which is fatiguing ; it is too severe a strain, and I have learned better than to persist in it. The very tops of the tallest trees in this picture I have never seen.

All psychometric pictures have a tendency to fade out of sight and out of recollection almost as soon as fully formed, but they can be held by the will for at least a few minutes. As soon, however, as one is allowed to go—and sometimes sooner—another usually begins to form, to the number of two, three, and sometimes four.

The picture which always follows the one already described shows what, in New England, is called pasture land. The surface of the ground is uneven ; there are shrubby vines, similar in appearance to the blackberry and beech-trees. The ground is covered with beech-leaves, brown and crisp, and with beech-nuts. There is a brook of sparkling water, and small, slender, brightly colored fish dart through it. These observations are quickly made ; but even while making them, a horrible feeling of suffocation and repulsion comes over me, and by the time the strange sensations are fully "sensed" the cause is perceived—the too close proximity of (as I believe) *a prehistoric man.* He is not agreeable to contemplate, but neither is he as hideous as the prehistoric man of my imagination has always been. His head, neck, and limbs are bare ; his skin rough and red, burned but not tanned by the sun and wind ; his hair and beard tangled, matted, streaked, and faded, but enough of the original color remains to show that it is yellow. His forehead is low, but not conspicuously so ; his eyes bluish gray, small, and sharp ; his features heavy. His body is covered with the skin of some animal in which armholes have been cut or torn, and he wears it as a man would wear a coat. It is larger than the pelt of a sheep, coarse, dark brown, and curly.

Crouched on the bank of the brook, leaning on one arm and hand, and with the other stretched out over the water, he is waiting to seize a fish which is coming swiftly toward him. The hand which supports his weight is well shaped and has a powerful thumb. The "habit of his mind" is vigilance; but the more closely I attempt to study him the more repulsive does he become, and I have never been able to investigate him further. I think the agate is in contact with his body—perhaps under his hand. Whether more pictures would form if I were to hold the agate longer I do not know, for I cannot hold it longer.

I have also obtained interesting results from examinations of a piece of jasper. Being a flint, it is "ruled" by Virgo, the zodiacal sign in which I was born; but whether this fact has anything to do with my success in examining it I have no means of knowing. Although the jasper murmurs of water, it shows, in the first picture, land, dotted with stunted trees and stumps—dried, withered, and blackened. There is a scorching dryness in the air. It is a desolate scene, and seems so remote in time as to be "in the morning of the world."

As this passes out of view a lake or sea appears. Seaweed floats on the water, and plants of some kind grow at the bottom, which is firm and rocky. The rocks are covered, more or less, with tiny, milky-white creatures, the largest of which are not larger than the head of a large pin. They are of the consistency of jelly; a framework, network, or tracery of dark lines shows through the semi-transparent masses which compose them. They are alive, but of their quality and grade of life I can form no conception, although I have spent hours in the effort to get more light on this point.

My attention is always held to one spot, yet not by my will, because I wish to explore in various directions. It is one particular rock, and I cannot look up or see anything that is above me, but I hear the soft, slow sound of the waves; I hear, twice, something splash into the water, and the long, shrill cry or call of a bird. I think the water, at this point, must be between forty and fifty feet deep. All my sensations are pleasant, and to my mind this scene has a certain beauty which no other has possessed.

The third picture is of a shallow stream, flowing between low hills; the bed is sandy, and glistens with particles of quartz.

Fishes dart through the water and in it the blue sky is reflected. Small green plants grow on the banks, and the near hills are covered with short grass. Even while I look, the stream grows narrower and more shallow, the fishes vanish, and the water wholly disappears, leaving only a depression between the hills—a narrow track glittering with sand and quartz ; and a scorching heat beats down on the hills and on me. I do not know whether this record is merely a change of seasons, as from spring to summer, or a complete climatic change.

In the examination of two other pieces of mineral—if I remember correctly—I have seen such changes occur ; one was a "convulsion of nature," preceded by and accompanied with a terrific noise, to which heavy thunder bears no comparison, and immediately followed by the fumes of some sharp acid—which brought my observations to an abrupt end.

The fourth scene shows luxuriant vegetation, so closely resembling that described in the examination of the agate that further description would be superfluous. The trees and plants are apparently similar, and the two pictures differ only in slight details of arrangement, as one orchard or garden might differ in general effect from another containing the same kinds of trees and plants.

I have had another somewhat mystifying experience with this jasper, but it belongs—so far as I can judge—to a different class of phenomena.

The time required for the examination of the agate, and the observations recorded, is usually about forty minutes ; for the jasper about twice that time. While making examinations, however, I have no sense of time ; an hour seems no longer than a minute. If one were to hold a watch in one hand and a piece of mineral in the other, and divide the attention between the two, there would probably be no pictures visible.

A. Getchell Gale.

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THE NATURE OF DREAMS.

The popular belief that there is something supernatural in the nature of dreams, and that frequently in this way events are revealed that are about to happen, has been held from the earliest

times, and is shared by many well-informed persons in the present day. Many of the instances of remarkable dreams may, doubtless, be explained from natural causes, but there are others so well authenticated that we cannot altogether discredit them, which are manifestly unexplainable by any natural means. If the testimony on which these dreams are given be admitted, we are driven to confess that they arise from causes and are subject to laws of which we know nothing. What purpose do dreams serve in the animal economy? is indeed an interesting question. There can be little doubt, one would think, that they exert a certain influence upon the character. "A peculiar tendency," says Sir William Hamilton, "may be strengthened in a man solely by the repeated action of dreams." "Dreams," says Sir Benjamin Brodie, in his "Psychological Inquiries," "are at any rate an exercise of the imagination. We may well conceive that one effect of them may be to increase the activity of that faculty during our waking hours; and it would be presumptuous to deny that they may not answer some purpose beyond this, in the economy of percipient and thinking beings." "If," says Pascal, "we dreamed every night the same thing, it would perhaps affect us as powerfully as the objects which we perceive every day. And if an artisan were certain of dreaming every night for twelve hours that he was a king, I am convinced that he would be almost as happy as a king who dreamed every twelve hours that he was an artisan." Hence it is of some importance, if the matter troubles us at all, to study the art of procuring pleasant dreams, on which subject Benjamin Franklin wrote a suggestive essay. A more accurate knowledge of the nature of dreams would tend to illustrate many of the more obscure mental phenomena.—*Exchange.*

* * *

We cull the following from a daily paper. It is too suggestive to require any comment from us: "A woman who has had a great deal to do professionally with the insane and with their treatment says that nothing has more impressed her in this strange and interesting people than the clairvoyance which they undoubtedly display. Often she has been told of occurrences in another part of the building which the mad narrator had no possible natural way of learning, and which were exactly correct as related."—*Light.*

A PHANTOM RAILROAD ACCIDENT.

On the sixteenth day of October, 1888, I was employed as a night telegraph operator at ——, Ill., with hours from 7 P.M. to 7 A.M. On this evening I had been reading "Robert Elsmere," and had read, perhaps, twenty-five or thirty pages of it, and had just laid aside the book to reflect upon the work when I saw it was nearly twelve o'clock. I answered a call that one of the boys "sprung" on me. After finishing up this work I looked out to see if everything was safe for the passage, saw that all switches were in position, all signals displayed, and was about to turn to some other business when I saw approaching what appeared to be a train from the west. I looked in the opposite direction and saw another train approaching. This surprised me, as I knew that there was no regular train due until twenty-five minutes past twelve, and I had not heard of any extras on the road that night. As they came nearer I saw that the one from the west was a stock train, and the one from the east was a light train of only the engine, caboose, and one freight car.

Then I noticed that I could see through the cars, that they were not solid as an ordinary train. In a moment more they had come together right in front of the window of the office, within ten feet of the chair in which I was sitting. There was not the slightest sound, but I saw the engines strike and stop; saw the cars piling up; saw one engineer attempt to jump as he was caught by the cars and pinned against the boiler-head; saw a car double against the one that had caught the engineer in the same manner that the blade of a knife doubles as regards the handle; saw a brakeman caught between the cars that doubled up; saw one of them slide over or across the other, forced by the cars behind; saw the nameless appearance of the man, after this action; saw a car fall against the water-tank and tip it over; saw a side-rod break and go through the cab; saw a portion of the boiler-head or front detached and come with terrible velocity toward the window; felt the shock as it passed through the window and by the chair in which I was sitting; saw the surviving train-men as soon as the cars stopped begin to carry the dead toward the door of the wait-

ing-room, through which they passed without opening the door or making a sound.

I started to go into the waiting-room, when I stumbled upon the body of a man lying upon the floor. I looked carefully, saw that he bore on his coat the pin of the O. R. T., thereby proclaiming himself as an operator. As I looked I recognized the face of an old acquaintance, an operator from whom I had not heard for a long time, by the name of Frank Willard. While I looked there came into the office two men, who picked up the body, carried it to the waiting-room, where I saw them lay it beside those of seven others, but as I stepped forward to see who they were the entire apparition vanished. I looked out of the door. There was no sign of a wreck, the tank was as usual, but I noticed a very strong smell of smoke.

I then went into the office, looked at the clock, which marked 12.03 A.M. I sat down at the key, called up the train despatcher, asked if there had been a wreck near that place in the last year, and he replied that the night man had been killed there about a year ago in a collision. I asked my relief in the morning the name of the night man who was killed there and he replied Frank Willard, and gave a good description of the man as I had known him. He also showed me a copy of the country paper containing an article referring to the wreck, giving the names of those killed, and noting the fact that the wreck took fire and was burned, with the exception of several cars that had been near the water-tank when it was tipped over and were so wet that they would not burn. —*S. O. Blodgett, in Detroit Tribune.*

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"I USED to succeed pretty well in making Berthe come from the *crèche* to the hall at my mental order. In these cases she went to sleep first and moved forward totteringly, her eyes ecstatically fixed. Unknown to me the head nurse forbade her to enter the hall. She then used to walk into the garden and come up to the window nearest to where I was at work. I tried to send her to sleep at greater distances; for example, from my own lodgings in the *Rue des Écoles*, etc. The results were less good, but still encouraging."—*M. Gibotteau's Experiments, in "Motor Automatism."*

DEPARTMENT OF
HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

JESUS AS A PHYSICIAN.

And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee, or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house.—*Matt.* ix., 2–7.

We study the Bible as we study man. We behold first its outward form or body, the letter of the word, the history of persons and events. As back of the body of man there is the principle of life, the soul, so underlying the literal narrative of all symbolic writing is there a spirit of truth. To know and to enter into right relations with this spirit is to gain a consciousness that never can grow dim. This is to win eternal life.

The name *Jesus* signifies completeness, deliverance, breadth, and freedom. It was borne first by the Israelitish leader, Joshua, who effected the deliverance of his people and led them forth into the land of promise. As applied to the individual Messiah, the typical man, who came into the world's history nineteen hundred years ago, this name most fitly describes his nature and his office.

as made manifest by the entirety of his words and works. But it has still a meaning of more vital value ; for as a general term the word *Jesus* designates and defines that spiritual faculty or power belonging to each and every human soul, by the development and expression of which we are completed in our character-growth and finished in our creation. Only by its cultivation are we brought to realize the oneness of the finite mind with the Infinite—that unity with God without which the destiny of the soul cannot be consummated. So when we come to consider the office of Jesus as a Physician, we have first to interpret the meaning of the ministry of healing that was accomplished in Palestine so long ago, and then pass from that as a high type and prophecy to the fulfilment in our personal experience of that which was so gloriously foreshadowed.

We rest upon this premise always—that whatsoever in the nature of phenomenon or prodigy is produced at any given time occurs in accordance with immutable laws written in the book of nature and in the constitution of man. There never has been and never can be such a thing as a miracle in the sense of something transcending or in defiance of the laws that make God manifest to man. Nevertheless, the legitimate fruits of a higher mentality must seem to those who have not yet attained it evidence of the direct or special interposition of a personal or tutelary deity, by whose arbitrary fiat the whole order of the universe may be momentarily overcome. A miracle is whatever manifests creative power. There is not a ray of light radiating from sun or star, nor blade of grass upspringing from the ground, that is not in the strictest sense a miracle. We contemplate continually the most stupendous prodigy of all time and eternity—the fact that we exist ; that *I am*, and have the power to think, will, love, and act. No wonder of the past nor of the ages yet to come can possibly transcend this present miracle of consciousness.

In the light of the universality of law we can say with evident security that the healing wrought by Jesus was accomplished in absolute conformity with the course of nature. His being and personality comprised within its scope every degree and order of life carried up through all earth's evolutions, mounting higher and still higher until at last the soul that had passed through planes of physical, intellectual, and moral advancement had come to see

itself as God beheld it—had come to know itself as God foreknew it—recognizing that wisdom and power which belong to it by virtue of its heavenly origin and celestial destiny.

Every element of earth and every attribute of heaven concentre to form the complex personality of perfected man. By the right direction of his will there stream forth from him, with healing virtue, waves of cosmic and magnetic power, potentized and spiritualized by the dominance of the higher ego. His forces vibrate in unison with the pulsations of those angelic ministrants that operate through every mediatory instrumentality for the comfort and the cure of men. "I am not come to destroy, but to fulfil [the law]," exclaims the Master Mind.

As men have progressed in other lines of evolution, so in search for remedies that should bring relief and restoration to the afflicted physical nature has there been a graded course of progress. Man is like the world with which his life is linked. The mineral, vegetable, and animal kingdoms of the planet correspond to the trinity in man—physical, intellectual, and spiritual. There are those so strongly typed and dominated by the emotions and propensities that belong to the material or physical side of life that they can be ministered unto acceptably only by such elements and principles as pertain to that domain. There are those also in whom the intellectual or rational temperament is most prominent, and these must have at every step a reason for the faith that is within them. Access to such souls is gained only through the doorway of the understanding. Again, there are those in whom the ideal, the intuitional, the spiritual, is superior. These respond to an environment higher and finer than the purely physical or intellectual.

Jesus was one who represented the harmonious union and development of these different functions of our triune being; so that he went forth full-freighted with knowledge and power to minister unto men in each and every order and degree of their growth, according to their necessities. He who realizes this cannot for a moment question or doubt that such an occurrence might literally have taken place as the healing of the paralytic by the word and power of the great Physician. The whole being of Jesus was consciously open to the influx of those recreative forces that environ our spiritual nature, even as earth's atmosphere surrounds our physical bodies. As we breathe the one to maintain

our material selfhood, so must we be born into and inspire the other in order to live and move as sons of God.

Man is the miniature of the universe, the microcosm, to form whose complex and marvellous physical and mental constitution every force and factor of the kingdoms high and low has been contributed. Jesus, of all the sons of men, stands pre-eminent as the representative of this high type perfected. Seeing their faith, he said to the man "sick of the palsy, Son, be of good cheer; thy sins be forgiven thee." Hard as this saying was of old that made sin and disease in a certain sense synonymous, it is still harder now to those who have been made to feel and believe that by the grace of God and martyrdom of Jesus their sins have been entirely put away and they have been redeemed and fitted for felicity eternal. It brought condemnation then and condemns us still.

What is sickness? What is sin? And what is forgiveness? When we have gained the right understanding of the meaning of these terms we shall have a larger, truer view of the mission of Jesus as a type of the real physician.

The Hebrew word *hattath* and the Greek word *hammartia*, which we translate by our word *sin*, signify primarily "a missing of the mark." It is a term that we apply to man alone of all earth's orders; for insect, reptile, bird, and beast, each according to its kind, reveal most perfectly the "mark" or type to which they belong. But the "mark" of man is so high, the goal he has been called to gain so glorious, that we realize it only when we contemplate such a life as that of the Hero of the New Covenant. In its broadest sense, then, sin does not simply signify our disregard of some understood and accepted moral code. It rather includes all lack of conformity to the type of perfect man, the Christ-estate. Anything in the body, mind, or soul expression of man, that is not in consonance with this high "mark," is some degree of sin. In this sense, sin is incompleteness, ignorance, discord, disease—anything in our physical or mental manifestation that mars the exhibition of the Divine thought concerning us.

Forgiveness is *the putting forth of power for good*, the operation of those agencies that make for the betterment of men. The nurture of the unripe fruit that hangs upon the tree well illustrates, by correspondence, the nature and action of the pardoning power, the atoning efficacy of the inflowing and embodied spirit of truth.

By the continuous baptism of sunlight, air, and moisture, that which was green and immature is carried onward to the full fruition of its kind. It is the same with the undeveloped souls of men, although the scene of action is in large measure transferred from the physical to the psychical domain.

The root-idea of sickness, evil, or disease, is that of *friction.* When man lived on a level lifted little if any above that of the brute, there was scarcely any sense of friction so far as the latent, inward monitor *conscience* was concerned. He was for ages well content merely to eat and drink and propagate his kind under the undisputed dominance of the animal propensities. Yet it was written in the inmost of his nature that he should not be let to live forever in this literal Eden of sensuous enjoyment, but that by forces moving from within and without he should be impelled onward and upward until, in the spiritualization of his life, he should come to the understanding and enjoyment, in reality and truth, of all the blessedness foreshadowed in the allegory of a primal paradise. As he mounted higher and still higher in degrees of growth, and faculty after faculty was born and functionized in domain of reason and intuition, more and more keen became the sense of friction, and less and less did it avail him to seek surcease of his tribulation in the use of those agencies related purely to the material domain.

What, then, constituted the healing lotion—what the most valuable remedy—in the pharmacopœia and *materia medica* of the Master Physician? The answer is given in the words, "and seeing their *faith.*" What is this wonderful faith upon which is predicated so mighty a work? The word has been so restricted and degraded as to come to mean simply the petty notions and beliefs of men, their merely intellectual or emotional acceptance of some formulated doctrine or creed; whereas, in truth, faith signifies nothing of this conventional description. It is rather an order of consciousness, a state of knowledge, an opening of the mind of man to a realization of those mighty powers that move within and upon it by virtue of its origin and being in Infinite Spirit. Faith is a developed spiritual perception, the foundation principle of the higher life, its substance and its evidence. It is nothing less than a state of oneness between man and his Creator, the unity of sonship established by the knowledge of the universality

of law, its continuity in the spiritual realm, and our conscious, glad conformity to it. This is faith in its highest and most active sense, but Jesus recognized their faith rather as a passive quality of receptivity. He saw it as that negativeness and pliability that made possible the healing of the palsied one by those creative forces that stirred him through and through. He was, as it were, the recipient, the polarized nucleus of a power or virtue transcending in intensity and efficacy those modes of molecular motion that we know as light, heat, electricity, and magnetism. He became in turn a positive, polarizing centre, a medium to men for the vibrations of this perfect life, once centred in Galilee, that was to continue to work in human history until every child on earth should come to know himself, as well, to be the son of God.

The prodigy performed upon the body of the paralytic, by the act of healing and restoration of strength, was but a feeble symbol of that ministry of evolutionary redemption instituted to operate through men and nations until a corresponding result has been achieved upon them all. The word *paralytic* signifies "the trembler." We readily recognize the physical application of the term; but in its deepest sense it applies to each and every one of us who has passed or is passing through the period of transition from the old life to the new, from the lower to the higher plane of consciousness — oscillating, perturbated, played upon now by that which inspires, uplifts, and exalts, and now moved by those elements and tendencies that restrict and degrade; yet still persisting in the maintenance of that attitude of aspiration and receptivity that Jesus recognized as faith, which makes it possible at each crisis of our career for us to hear and heed the blessed words addressed to us as well as to the sufferer of old: "Son, be of good cheer; thy sins be forgiven thee." While the change may be accomplished in an instant of time, yet we are enabled to rise in newness of strength as to our bodily being. This is but the indication and emblem of the creative work to be progressively accomplished through all the months and years that lie before us, to make possible an entire and abiding transformation of character, disposition, and habits—in the healing of body, mind, and soul—demonstrating that we in spirit and in truth have entered into and maintained right relations with Jesus as a Physician.

S. P. Wait, M.D., LL.B.

CURED BY A BOGUS OPERATION.

"I have had some strange experiences in my practice," said a West-side physician. "I have met many queer specimens of diseased humanity, but I think the most unique incident in my career was when I performed a bogus operation on a man who was mentally diseased and physically sound, and, stranger yet, the operation cured him, although his ailment was in the brain and the operation a deception.

"One evening a young man called at my office, and, after the usual questions as to what I could do for him and so on, he told me that he was suffering from a tumor in his stomach. I thought it rather odd that he should be so positive as to the nature of a disease which often baffles the best diagnosis. I asked him if he had had any medical advice, and he replied that he had not, but that he could easily feel the tumor with his fingers. This I knew to be impossible, but I said nothing and asked him as to his symptoms. A little questioning revealed to me the fact that my patient was afflicted with that peculiar form of nervousness known by the generic name of hysteria, although such a title is a misnomer when applied to a masculine subject.

"This young man, who, he told me, was a book-keeper in a large down-town business house, insisted that his habit of leaning against the edge of a standing desk, on which he wrote, had caused the tumorous growth, and he desired that I should remove it by an operation. A careful examination convinced me that there was no tumor in the young man's stomach, and that his ailment was purely imaginary. I tried a form of "faith cure" on him, endeavoring to persuade him that he was mistaken, but he seemed hurt to think that I doubted his word as to his own feelings of pain. Then I became angry and intimated in almost rude language that he was a fool. He went away and I thought I was rid of him. I was mistaken. A few days afterward my hysterical patient came to me again, and with tears in his eyes begged me to remove the swelling which he said was destroying his life. I then reasoned with him, telling him plainly the nature of his trouble; that it was nervousness, which plenty of exercise in the open air and a temporary relief from business would soon remove. He

promised to act on my advice, but I could see from the expression of his face that he had no faith in my opinion or prescription.

"About a week afterward I was called to a house on Adams Street. The place was not familiar to me; but I recognized the name as that of my 'cranky' patient. I went there and found the young man in a most pitiable condition. He had shrunken almost to a skeleton. His eyes, surrounded by deep, black circles, were sunken in his head, and his face had that shrivelled appearance which is produced by intense pain. He complained of terrible suffering from the tumor and begged me for the love of God to remove it. I saw only one way to relieve him, and that was to make him believe I had performed an operation. I told him I would come the next morning and remove the tumor by an operation, and in the meantime I told him he should take all the nourishment he could assimilate.

"I went the next day, and went prepared. I had my case of instruments, which I spread out on the table by the bedside before him with great show. When he saw the cruel-looking, keen-edged knives and scalpels, and the forceps, and the saw, and all the implements used by the surgeon to mutilate the human frame, that young man's eyes actually brightened with joy. An ordinary patient would have been scared half to death, and I would have taken the same care to conceal my 'tools' that in this instance I took to display them. I had my anæsthetic apparatus with me also, and I had besides something which I did not show the patient. This was a small piece of gristle, cut out from a soup-bone which was being prepared by my cook to furnish our dinner's first course. I cut this gristle into a size and shape corresponding to the patient's idea of his tumor and concealed it in a towel which I had placed on the bed. I then administered to him enough of the anæsthetic to render him partially unconscious. Complete anæsthesia would not have answered my scheme. Then I bared his body, and with a rather blunt knife, so that it would hurt him considerably, I made a small, skin-deep incision over his abdomen. He felt it, as I intended he should. I followed this with some rough jabs with a needle, as though sewing up the wound, and having put on a few strips of sticking-plaster, the work was done. The piece of gristle, or bogus tumor, I had, while fixing up the cut, slipped up so as to get it covered with blood that flowed from

the little wound, and when I had drawn the sheet over the patient I showed him the 'tumor' which I had removed. His eyes fairly glistened as he gazed, and thought, on the cause of his woe. He wanted to keep it and preserve it in alcohol, but I feared some doctor might see it and spoil the good effect of my work by exposing the beneficial sell I had practised, and I refused to give it to him. He fully recovered in a week or so, and was never afterward troubled with a 'tumor.' He has left the city now, or I should not have told the story."—*Chicago Mail.*

WHAT THE IMAGINATION CAN DO.

A physician in this city says that he has happened across several cases of persons who believed that they had come in contact with the poisonous ivy, and, although it was demonstrated beyond the possibility of doubt that they had not been subjected to any such baneful contact, yet they displayed all the symptoms and underwent all the physical pain of those who had been actually poisoned.

General Joe Johnston tells of an incident when he was a lieutenant in the regular army of the United States, and before he had become a leading officer of the Confederate troops. He and a number of companions, in order to test the effect of the imagination upon the human system, one after another accosted a young man in robust health, and commented upon his seeming illness, exhibiting their concern for his good health in their alarmed expression. The result of the practical joke was an illness of the victim so severe that he actually died.

An eminent physician is quoted as narrating the following instance: "A lady of intelligence, while passing a public institution, saw a child with his foot in such a position that a heavy iron gate swinging together seemed as if about to crush it. The child escaped unharmed, but the ankle of the lady became so lame that it was with difficulty that she could reach her home, and inflammation of the foot ensued of so severe a character that she was confined to her bed for many days."

A striking instance is that related of the siege of Buda in 1615. The Prince of Orange learned that the garrison was determined to surrender because of the prevalence of an aggravated form of

scurvy. Knowing full well the power of the imagination, he caused to be prepared a large number of bottles of sham but harmless medicine which he had distributed with the announcement that it was an infallible specific for the disease. The result was magical. The historian of this incident says: "Such as had not moved their limbs for months before were seen walking in the streets sound, straight, and whole, and many who declared that they had been made worse by all former remedies recovered in a few days."

A physician of Syracuse, N. Y., tells of the case of a farmer in Onondaga County who was at death's door from an attack of hiccough—and let me say here by the way that people have been known to die from that trivial ailment, which is nothing more nor less than a paroxysm of the diaphragm. He entered the patient's room at night. A candle was burning. He talked to the young farmer for a few moments in a cheery way, and then taking up the candle left the room, saying: "Nobody was ever known to hiccough in the dark." The paroxysms instantly ceased, and the patient was cured.—*Philadelphia News.*

"APPENDICITIS."

A writer in the New York *World* says: "I am to some extent a grape-grower, and own about six acres of vineyard on Keuka Lake, Yates County, this State. The shipments of grapes from that lake averaged upward of one hundred and twenty-five tons daily last season, and will exceed that amount this season. During the shipping season you will find grapes in open packing-boxes on the docks, in wagons, in the packing-houses, in fact everywhere, and free to any one who wants them. It is help yourself, and no questions asked. In the packing-houses you will see children eating them all day at any time they like. I never saw one of them separate the seeds from the pulp. I never do it myself. Now I have known that country for twenty years, and I never heard of a case of appendicitis. I have never found a man that ever did hear of a case in that country."

An Indian sachem once asked one of the Puritan captains—Thomas Munson, of New Haven, I think—"Do you catch cold by exposing your face to the air?"

"Never," said Munson.

"Well, *our* bodies are all face." And in so far as we can make our bodies "all face" by exposure to cold, we shall be free from the civilized ailment of colds.—*Harper's Bazar.*

NOSTRUMS FOR THE MILLION.

The catalogue of a great wholesale drug concern gives an impressive list of the proprietary medicines that are sold to the American public. Such a catalogue makes a book of over 400 pages, with sixty articles to the page. An examination of this interesting publication shows the existence of 78 "balms," each with a distinctive name. Under the general name of "balsams" there are 241 preparations. Extracts of beef in various combinations with iron, wine, pepsin, etc., come in 63 shapes. For the use of people who scorn to take liquor for its own sake, but who are willing to take a daily portion of alcohol in the guise of "bitters," a choice is offered between 136 more or less well-advertised concoctions. There are 25 blood purifiers, and 312 remedies are put up in "capsule" form to be retailed by druggists. There are 26 kinds of medicated cigarettes. "Cordial" is the soothing name given to 68 prescriptions for various diseases. Of toilet preparations known as "creams" there are 96 brands. There are 374 nostrums labelled "cures" for man and beast and for every ill that flesh is heir to. Of tooth-powders, pastes, and other dentifrices a bewildering choice is offered from 286 varieties. Of "drops" there are 104 standard preparations. "Elixir" is in high favor, and the up-to-date druggist must carry 167 selections. In the line of "extracts" there is a choice of 291, exclusive of perfumes. Of baby, brain, nerve, and other "foods" there are an even 100. Twenty-three manufacturers have hair-dyes on the market, and other preparations for the hair under various names swell the total to 200. Of liniments there are 146 patented varieties. People with delicate palates may take medicine in 93 forms of lozenges. There are 214 oils and 195 ointments. There are 80 forms of pepsin. But pills top the list, there being on January 1, of this year, 577 kinds known to and handled by the trade. The popularity of plasters as a remedial agent is proven by 154 distinct brands. Of powders there are 417 varieties, and they are second

in number only to pills. One brand is known as the P. D. Q. "Relief" is the trade-mark of 63 remedies, while "Remedy" is sufficiently descriptive of 268 nostrums. "Restorers" there are to the number of 52, and "salve" is good enough for 171 preparations. Druggists are expected to furnish any one of 355 kinds of soap, each possessed of curative power. Drugs are advertised as "syrups" in 408 preparations, and there are 199 kinds of "tablets." Tonics are listed to the number of 118, and medicated waters in bottles come from 184 springs throughout the world.—*New York World.*

A CURIOUS CASE.

A young man by the name of Burdick has been the past season in the employ of a Ridgefield farmer. Some four weeks ago he was engaged in picking up apples to carry to the cider-mill. He came across a fair and ripe one and bit into it for a mouthful, without discovering a hole in it wherein was concealed a bee, which stung him on the tongue. It was painful for a time and his tongue badly swelled. For two days he suffered from constant nausea, and was scarcely able to eat. The effects then passed off and he forgot the matter. But he is now forcibly reminded of it, for whenever he attempts to eat an apple he experiences the same sensation he did when stung, and if he persists in eating it his tongue swells, and the nausea returns. His friends think it an aggravated case of imagination.—*Danbury News.*

THERE are mental epidemics as well as physical epidemics. If cholera is contagious so is fear. If small-pox can sweep a city so can passion. La grippe is not more thoroughly epidemic at times through a continent than is the passion of suspicion, prejudice, hatred, and a host of evil passions. From mind to mind thought and feeling fly, infecting, tainting, speeding an area of inflammation until a whole city, a whole land, a whole continent may be diseased.—*Rev. R. Heber Newton.*

I AM incessantly led to make apology for the instability of the theories and practice of physic. Those physicians generally become the most eminent who have most thoroughly emancipated themselves from the tyranny of schools of medicine. Dissections

daily convince us of our ignorance of disease, and cause us to blush at our prescriptions. What mischief have we not done under the belief of false facts and false theories? We have assisted in multiplying disease; we have done more—we have increased their fatality.—*Dr. Benjamin Rush, University of Pennsylvania.*

THE MIND AS A MIRROR.

An ancient proverb declares, "The mirror is the soul of the woman"—and not merely, as might be supposed, in a figurative sense. For countless legends relate that a mirror feels all the joys or pains of its mistress, and reveals in its dimness or brightness some weird sympathy with her every emotion. Wherefore mirrors were of old employed—and some say are still employed—in those magical rites believed to influence life and death, and were buried with those to whom they belonged.

And the spectacle of all those mouldering bronzes thus makes queer fancies in the mind about wrecks of souls—or, at least, of soul-things. It is even difficult to assure one's self that, of all the movements and the faces those mirrors once reflected, absolutely nothing now haunts them. One cannot help imagining that whatever has been must continue to be somewhere—that by approaching the mirrors very stealthily, and turning a few of them suddenly face up to the light, one might be able to catch the past in the very act of shrinking and shuddering away. Each of us is truly a mirror, imaging something of the universe—reflecting also the reflection of ourselves in that universe; and perhaps the destiny of all is to be molten by that mighty image-maker, Death, into some great, sweet, passionless unity. How the vast work shall be wrought, only those to come after us may know. We of the present West do not know: we merely dream. But the ancient East believes. Here is the simple imagery of her faith. All forms must vanish at last to blend with that Being whose smile is immutable rest, whose knowledge is Infinite Vision.—"*Out of the East.*"

Motions and changes are continually renewing the world, just as the uninterrupted course of time is always renewing the infinite duration of ages.—*M. Antoninus.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

PROSPECTUS FOR 1896.

With this issue THE METAPHYSICAL MAGAZINE completes its second volume. Being a work of vital importance to mankind, it has been eagerly received, and, we are assured, has come like the bread of Life to the hungry in spirit, feeding the multitude with its encouraging words of Wisdom and Truth. Throughout the year we have been gratified by the responsive appreciation given on every side to this periodical. Frequent letters attest the value of the work, and these always bring encouragement. Many subscribers and friends are sending the names of others interested in progressive thought, thus helping to extend its field of usefulness. From every part of the civilized world come words of the highest commendation for the enterprise and appreciation of the character and individual qualities of the magazine.

The period of time covered by the two volumes now before the world has been one of steady advancement in quality and character, as well as in the appreciation with which they have been received. Supported by the goodwill of the thinking world, we have been enabled to fulfil every promise made in the opening number, and we gladly announce a constantly increasing accumulation of the most valuable material for use in forthcoming numbers.

The establishing of departments devoted to special lines of thought has been productive of great satisfaction, and, we are confident, is to be a feature of usefulness in succeeding volumes. The principal reason for this is that it classifies miscellaneous thought and enables each reader to turn to that part where the thought especially needed may be found. Another good reason is that it stimulates public thought in each particular line, bringing forward more material to help still other minds. The conclusion of our second volume under such favorable auspices is a source of promise for the

future, in which we hope to give ever-increasing satisfaction to our readers, and in turn to receive the continuance of their earnest co-operation.

The facilities for conducting the magazine are being constantly increased as required for advancement in its usefulness, and for its continued success financially we must depend upon our subscribers. If each one, when sending in his own renewal, will add a subscription for an appreciative friend, the best kind of assistance will be rendered to the work for which we are bending our energies and constantly making personal sacrifices. Every reader who silently wishes that he could show his appreciation and assist the good work will find this a beautiful and easy way of doing so. As this is the season of gifts, what could be more delightful than to show your best friend that you appreciate the higher side of his nature by sending him every month of the succeeding year a volume which treats of the finer activities of his own life? Of these THE METAPHYSICAL MAGAZINE continuously treats with increasing depth and importance, and we mean to make it indispensable to you.

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A FLOURISHING METAPHYSICAL CLUB.

The Procopeia is a timely association providing suitable head-quarters in Boston for the various phases of liberal thought. It is intended especially to form a centre of interest for the many progressive minds that are now developing the interior, intuitive, spiritual, and soul forces—in brief, all matters pertaining to the *higher life*. Two connecting houses, Nos. 45 and 47 St. Botolph Street, have been bought, furnished, and placed at the disposal of the Club. These are to be used for lectures and classes, for the establishing of a library and reading-room, for a bureau of information and consultation, and for social gatherings and receptions. Such endeavors, founded upon high spiritual and strictly impersonal principles, cannot fail to be most welcome, and their good influence will be widely appreciated.

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AS I observe the forces of nature, I find their origin lost in the sphere of mind.—*Argyll.*

* * *

WITH love the heart becomes a fair and fertile garden, glowing with sunshine and warm hues, and exhaling sweet odors: but without love it is a bleak desert covered with ashes.—*Charles Warren.*

* * *

LET a man overcome anger by love, let him overcome evil by good, let him overcome the greedy by liberality, the liar by truth.—*Buddha.*

TRUE HAPPINESS.

True happiness is to be free from perturbations; to understand our duties toward God and man; to enjoy the present, without any anxious dependence upon the future; not to amuse ourselves with either hopes or fears, but to rest satisfied with what we have, which is abundantly sufficient: for he that is so wants nothing. The great blessings of mankind are within us, and within our reach; but we shut our eyes, and, like people in the dark, fall foul of the very thing we search for without finding it. Tranquillity is a certain equality of mind which no condition of fortune can either exalt or depress. Nothing can make it less, for it is the state of human perfection; it raises us as high as we can go, and makes every man his own supporter, whereas he that is borne up by anything else may fall. He that judges aright, and perseveres in it, enjoys a perpetual calm; he takes a true prospect of things; he observes an order and measure in all his actions; he has a benevolence in his nature; he squares his life according to reason, and draws to himself love and admiration. Without a certain and unchangeable judgment, all the rest is but fluctuation. Liberty and serenity of mind must necessarily ensue upon the mastering of those things which either allure or affright us, when, instead of those flashy pleasures (which even at the best are both vain and hurtful together), we shall find ourselves possessed of an excellent joy assured, and a continual peace and repose of soul.

There must be a sound mind to make a happy man; there must be a constancy in all conditions, a care for the things of this world, but without trouble, and such an indifference to the bounties of fortune that either with them or without them we can live content. There must be neither lamentation, nor quarrelling, nor sloth, nor fear, for it makes a discord in a man's life. *He that fears serves.* The joy of a wise man stands firm without interruption; in all places, at all times, and in all conditions, his thoughts are cheerful and quiet.

Into what dangerous and miserable servitude he falls who suffers pleasures and sorrows (two unfaithful and cruel commanders) to possess him successively! I do not speak this either as a bar to the fair enjoyment of lawful pleasures, or to the gentle flatteries of reasonable expectations. On the contrary, I would have men to be always in good humor, provided that it arises from their own breasts. Other delights are trivial; they may soothe the brow, but they do not fill and affect the heart. True joy is a serene and sober motion, and they are miserably out that take laughing for rejoicing. The seat of it is within, and there is no cheerfulness like the resolution of a brave mind that has fortune under its feet. He that can look death in the face and bid it welcome—open his door to poverty and bridle his appetites—this is the man whom Providence has established in the possession of inviolable delights. The pleasures of the vulgar are ungrounded, thin, and super-

ficial; but the others are solid and eternal. As the body itself is rather a necessary thing than a great, so the comforts of it are but temporary and vain; whereas a peaceful conscience, honest thoughts, virtuous actions, and an indifference for casual events, are blessings without end, satiety, or measure.—*Seneca.*

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CHRIST IN ART.

If tracing of the pictures of Christ through the centuries of art is to teach us anything, surely we may gather from it these two lessons: Every one that has approached Him in sincerity has found something in His life and character worthy to be perpetuated in the highest art. No one has yet been able to express perfectly all that there is in Him, and not one of all the Christ pictures would satisfy us if it stood alone.

Art, then, as a silent witness testifies that this perfect ideal of Christ could not have been created by the mind of man. It is superhuman because it embraces in itself the best thoughts and aspirations and longings of all humanity, and reflects back to every man, out of its own harmony, that which is highest and holiest in his incomplete manhood. Of all faces that rise upon the soul in its hours of meditation there is none so worthy of love and worship as the face of Christ, though no man can see it perfectly, for it passeth comprehension.—*Henry Van Dyke, in the New York Herald.*

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CREEDS AND DOGMAS.

Creeds and dogmas are built up. They are the work of man, pure and simple. They come from organization, and the desire for strength, power, and importance. All the great religions doubtless have the same intention—love of man and of God, and His adoration and worship. But they prescribe many things more. Each form of belief, according to men, must have compactness, unity, and concert of action. From this idea have followed given forms, tenets, ceremonies, fast and feast days, all more or less pretentious and exacting. These are the built-up additions to the great fundamental principle above enunciated, alike the aim of science and of all forms of religion. The heart and the thoughts of man; purity, love, unselfishness; the simple teachings of the loving Sermon on the Mount by the gentle Christ; man bowing in the silence of his chamber to the supremacy of God—these are all in all.—*From "Matter, Force, and Spirit," in Light.*

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LET no man ever take into consideration whether a thing is pleasant or unpleasant. The love of pleasure begets grief and the dread of pain causes fear; he who is free from the love of pleasure and the dread of pain knows neither grief nor fear.—*Buddha.*

IN THE SIERRAS.

How wonderful thy power, O God, these grand old mountains prove!
Their everlasting granite heads that tower the world above
Show forth thy work in grandeur, thy power and strength proclaim,
And never cease in heralding the glory of thy name.
The pines that clothe their rock-ribbed sides their arms extend to thee,
As though they too would shout thy praise, great Cause of all that be!
The feathered tribe from bough to bough on tireless wings above
All sing in sweetest carolling thy boundless depths of love.
The massive hills, the snow-capped peaks, proclaim thy power sublime;
The fields of waving grain below declare thy grace divine.
The mountains, with their towering heights crowned with eternal snow,
The crystal streams that down their sides dash to the depths below,
The fish that swim the rivers, the monsters of the sea,
The gentle lambs that browse upon the verdant lea,
The wolves that prey upon them and tear them limb from limb,
The birds that sing amid the trees or o'er the ocean skim,
The hideous reptiles crawling, with bellies on the ground,
The tiny insects on the wing, that buzz ceaselessly around,
The ocean's depths, the mountains' heights, the boundless space we see,
Are all in thee, O God! are all in thee!
How vast, incomprehensible, beyond the grasp of man,
Are these thy works, O thou great Cause, how wonderful thy plan!
How perfect in minuteness, in massiveness how grand!
A world of living things exists in every grain of sand,
Beyond the reach of strongest glass that ever yet was made
Are suns and worlds, and other suns and other worlds arrayed.
Thou hast no height, no breadth, no depth, no bounds are round thee spread,
Thou art of and through all things, the living and the dead.
Presumptuous is thy creature, whose day is but a span,
Who in his stupid blasphemy thinks Thou wert made for man;
He knows not that he himself is a part of thy great scheme.
Though infinitesimal he seems, nay abject, small and mean,
The speck of dust that floating in the morning sun we see,
Is, much as man himself, a cause of love and care to thee.
But yet within his being exists the spark divine,
And here he feels, Almighty God, his soul is part of thine,
Coeval with eternity, destined to be for aye,
It still shall live when all that is has been and passed away.
And that he still should live in thee when freed from earthly thrall,
No greater cause for wonder is than that he lives at all.
Whatever life, whatever death, thy works forever tell
That all is good and for the best. Thou doest all things well.

San Francisco, Cal. —*John Isaac.*

EVIDENCES OF CHRISTIANITY.

Two or three correspondents have denied with much heat a statement in *The Tribune* that the evidence for the dogma of Christ's bodily resurrection is insufficient. But if the evidence is sufficient, as they say it is, how do they account for the fact that so many intelligent people, predisposed by temperament and training to accept what proves itself to be true, find the evidence insufficient? Are they prepared to take the position that while the question may be investigated, only one conclusion, that which they have adopted, may lawfully be reached? Surely they cannot mean that; but if they do not, then they will have to admit that a large number of people quite as honest and intelligent as themselves, and, we may add, quite as competent to weigh evidence, find the evidence for the bodily resurrection of Jesus insufficient. To say that they ought to find it sufficient is wide of the mark. We are not dealing with what ought to be, but with what is. Some one might say that men ought not to accept a dogma as true on the mere authority of a book alleged to be divine. But we know they do; and so long as they do, it is a fact that must be taken into account in any honest review of creeds.

We do not desire, however, to discuss this point further, but to refer briefly to the general subject of Christian evidences. The eighteenth-century divines paid much attention to this division of theology. Paley's "Evidences" and Butler's "Analogy" represent the best fruitage of this eighteenth-century apologetic literature; but every intelligent theologian to-day knows that these books have little influence on thought at the present time. The field of inquiry has been shifted. The deism of Bolingbroke, Hume, and Hobbs and the infidelity of Voltaire and Paine have been thrown into the crucible of modern thought and have come out in other forms, while at the same time the traditional dogmas of the Church have themselves been profoundly modified, if not in form, at least in men's apprehension of them. What Mr. Balfour happily calls the psychological atmosphere of this age is entirely different from that of the preceding century. The new science of biblical study and criticism, though yet in its infancy, has itself made the old literature of Christian evidences entirely obsolete. It has done more; it has made it impossible for any new literature of evidences to be written until the question is settled whether modern biblical criticism shall be finally accepted or rejected by the Church. There is, as we know, a voluminous current literature of dogmatic evidences which is built on the assumption that the Bible is a final authority. But until the status of the Bible is settled, if it ever is, it is plain that such dogmatic evidences can be accepted only provisionally.

The evidence for dogmas, however, is one thing; that for Christianity as a system of life and conduct is another. The dogmas of the Church have

ever been subject to modification and change. What Bishop Potter said of one dogma in *The Tribune* last February is true of them all; when they shall be proved to rest on no basis of fact, they need no longer be believed. But while that is true, Christianity still remains. Its continued existence through all the vicissitudes of time is its own sufficient evidence, against which no argument can prevail. Theories that men have held about it have become obsolete; the path of history is strewn with them. Dogmas that they have drawn out of it, or interjected into it, may finally die of atrophy when the need for them has ceased; for no dogma can become accepted unless it answers for the time at least some aspiration in the human heart. But back of the ephemeral dogma lies Christianity itself, whether we like it or not, a potent and tremendous fact, inseparably bound up with the progress of the race in the past and with all its hopes in the future. If man needs a religion at all, and no one can question that, what other religion can begin to be compared with Christianity in adaptability to human needs? What other religion has shown itself so responsive to that which is best and noblest in human character? While the theologians are striving, and often striving in vain, to prove this or that theory or doctrine, their eyes are often blinded to the fact that Christianity itself needs not to be proved. While they are busy trying to defend some marvellous story in its records, they reck not that men who reject such marvels are profoundly affected by the far greater marvel of the rise, growth, and dominance of Christianity. We have no disposition to minimize the influences hostile to certain dogmatic aspects of Christianity that are to work in the world to-day, and which, doubtless, will work themselves to some solution. But in spite of these influences, it is a fact that at no period in its history has essential Christianity been more potent than it is to-day; and at no time have thinking, honest-minded men been more willing to receive its message and frame their lives according to its laws.—*New York Tribune Editorial.*

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TEACHING OF A BUDDHIST PRIEST.

"This is a being: whence did it come? whither will it go?" And the answer came, measured and musical, like a chant [from the priest]:

"All things considered as individual have come into being, through forms innumerable of development and reproduction, out of the Universal Mind. Potentially within that Mind they had existed from eternity. But between that we call mind and that we call substance there is no difference of essence. What we name substance is only the sum of our own sensations and perceptions; and these themselves are but phenomena of mind. Of substance-in-itself we have not any knowledge. We know nothing beyond the phases of our mind, and these phases are wrought in it by outer influence or power, to which we give the name substance. But substance and mind in themselves are only two phases of one infinite Entity."

"There are Western teachers also," I said, "who teach a like doctrine; and the most profound researches of our modern science seem to demonstrate that what we term matter has no absolute existence. But concerning that infinite Entity of which you speak, is there any Buddhist teaching as to when and how it first produced those two forms which in name we still distinguish as mind and substance?"

"Buddhism," the old priest answered, "does not teach, as other religions do, that things have been produced by creation. The one and only Reality is the Universal Mind, called in Japanese Shinnyo—the Reality-in-its-very-self, infinite and eternal. Now his infinite Mind within Itself beheld Its own sentiency. And, even as one who in hallucination assumes apparitions to be actualities, so the universal Entity took for external existence that which It beheld only within Itself. We call this illusion *Mu-myo*, signifying without radiance, or void of illumination."

"The word has been translated by some Western scholars," I observed, "as Ignorance!"

"So I have been told. But the idea conveyed by the word we use is not the idea expressed by the term ignorance. It is rather the idea of enlightenment misdirected, or of illusion."

"And what has been taught," I asked, "concerning the time of that illusion?"

"The time of the primal illusion is said to be *Mu-shi*, 'beyond beginning,' in the incalculable past. From Shinnyo emanated the first distinction of the Self and the Not-self, whence have arisen all individual existences, whether of spirit or of substance, and all those passions and desires, likewise, which influence the conditions of being through countless births. Thus the Universe is the emanation of the infinite Entity; yet it cannot be said that we are the creations of that Entity. The original Self of each of us is the Universal Mind; and within each of us the universal Self exists, together with the effects of the primal illusion. And this state of the original Self, enwrapped in the results of illusion, we call *Myōrai-zō*, or the Womb of the Buddha. The end for which we should all strive is simply our return to the Infinite Original Self, which is the essence of Buddha."

"There is another subject of doubt," I said, "about which I much desire to know the teaching of Buddhism. Our Western science declares that the visible universe has been evolved and dissolved successively innumerable times during the infinite past, and must also vanish and reappear through countless cycles in the infinite future. In our translations of the ancient Indian philosophy, and of the sacred texts of the Buddhists, the same thing is declared. But is it not also taught that there shall come at last for all things a time of ultimate vanishing and of perpetual rest?"

He answered: "The *Sho-jo* indeed teaches that the universe has appeared and disappeared over and over again, times beyond reckoning in the past,

and that it must continue to be alternately dissolved and reformed through unimaginable eternities to come. But we are also taught that all things shall enter finally and forever into the state of *Nehan* (Nirvana)."

An irreverent yet irrepressible fancy suddenly arose within me. I could not help thinking of Absolute Rest as expressed by the scientific formula of two hundred and seventy-four degrees (centigrade) below zero, or 525° Fahrenheit. But I only said:

"For the Western mind it is difficult to think of absolute rest as a condition of bliss. Does the Buddhist idea of *Nehan* include the idea of infinite stillness, of universal immobility?"

"No," replied the priest; "*Nehan* is the condition of absolute self-sufficiency, the state of all-knowing, all-perceiving. We do not suppose it a state of total inaction, but the supreme condition of freedom from all restraint. It is true that we cannot imagine a bodiless condition of perception or knowledge, because all our ideas and sensations belong to the condition of the body; but we believe that *Nehan* is the state of infinite vision and infinite wisdom and infinite spiritual peace."—"*Out of the East*," *by Lafcadio Hearn.*

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A WISE man, in what condition soever he is, will always be happy, for he subjects all things to himself, submits himself to reason, and governs his actions by counsel, not by passion. He is not moved with the utmost violences of fortune, nor with the extremities of fire and sword; whereas a fool is afraid of his own shadow, and surprised at ill accidents as if they were all levelled at him. He does nothing unwillingly, for whatever he finds necessary he makes his choice. He propounds to himself the certain scope and end of human life; he follows that which conduces to it, and avoids that which hinders it. He is content with his lot, whatever it be, without wishing for what he has not, though of the two he had rather abound than want. The business of his life, like that of nature, is performed without tumult or noise; he neither fears danger nor provokes it—but from caution, not from cowardice; for captivity wounds, and chains he looks upon as unreal terrors. He undertakes to do well that which he does. Arts are but the servants whom wisdom commands. He is cautious in doubtful cases, temperate in prosperity, and resolute in adversity; still making the best of every condition, and improving all occasions to make them serviceable to his fate. —*Seneca.*

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PLEASURES destroy the foolish; the foolish man by his thirst for pleasures destroys himself as if he were his own enemy. The fields are damaged by hurricanes and weeds; mankind is damaged by passion, by hatred, by vanity, and by lust.—*Buddha.*

THE SPHINX'S RIDDLE GUESSED.

In a book not yet out—a sketch of which is published in the *Review of Reviews*—Dr. Augustus Le Plongeon discovers that Cain and Abel were American citizens. He describes discoveries which place the Garden of Eden in Yucatan, make Abel's widow the builder of the Egyptian Sphinx, date all civilization and ancient learning from Central America, and make of the Greek alphabet nothing but an historic account of the destruction of the (till now) fabled Atlantis.

Considerable introductory space is devoted to a description of the arduous labors of the discoverer and his devoted wife among the ruins of Yucatan. There he found innumerable hieroglyphics and a wonderful manuscript, which it took years for him to decipher, but which finally proved to represent the language of the ancient Quiches of Guatemala, the lineal descendants of the Mayas, the first tribe of men. Reading the history of the Mayas in the graven hieroglyphics of Yucatan, Dr. Le Plongeon came across the story of Cain and Abel. To be sure, they were not so called, but there is no doubt, says the learned Doctor, that they are identical with those of the biblical narrative.

It seems that King Can, who must have been Adam, had three sons named respectively Cay, Aac, and Coh, and two daughters, Moo and Nicte. Aac, it seems, was Cain, and Coh was Abel, for Aac rebelled against Coh and slew him, and endeavored to seize his wife, Moo—for (probably because there were no other women in the world) Aac had married his sister.

There is a great deal of further detail in the story, all of which is told by innumerable carvings and hieroglyphics. After the murder of Coh there was civil war, Aac and the widow Moo leading the opposing forces. Finally Aac won the widow's hand. But Moo built a magnificent mausoleum to Coh, her first husband. Part of this stands yet, and Dr. Le Plongeon has photographed it.

From certain manuscripts which the explorer found in temples extraordinarily old, he learned that Moo finally emigrated to Egypt, where she was doubtless the mother of the Egyptian race, and where she erected another similar monument to the deceased Coh. This monument, Dr. Le Plongeon says, is the famous and inscrutable Sphinx. He introduces into his article a vast deal of argument, archæological and philological, to prove this connection between the early Yucatan civilization and that of ancient Egypt.

Then comes the story of the deluge. That also occurred in Yucatan, it appears, and Dr. Le Plongeon has unearthed the record of it. Here it is, as told in the Troana manuscript, which he discovered:

"In the year 6 Kan, on the 11th Muluc, in the month Zac, there occurred terrible earthquakes, which continued without interruption until the 13th Chuen. The country of the hills of mud, the land of Mu, was sacrificed;

being twice upheaved, it suddenly disappeared during the night, the basin being continually shaken by volcanic forces. Being confined, these caused the land to sink and to rise several times and in various places. At last the surface gave way, and ten countries were torn asunder and scattered. Unable to withstand the force of the convulsions they sank with their 64,000,000 of inhabitants 8,060 years before the writing of this book."

And this brings us up to Dr. Le Plongeon's final great discovery, namely, the origin of the Greek alphabet, which, he claims, is nothing more nor less than the recital, in the Mayan vocabulary, of the destruction of this same Atlantis. This is found in high relief over the doorway of the east façade of the palace of Chichin-Itza. There is produced in the article an interesting analysis of the carvings, showing how the description of the engulfing of Atlantis is worked out of it, but it is too long for reproduction. He cites the identity of the Mayan and the Egyptian alphabets, and reminds us that the Egyptians themselves looked upon "the lands of the West" as being the mother land of their gods and their ancestors. He establishes that sacred mysteries practised by the Mayas from remote ages were identical in rites and symbols with the sacred mysteries of Egypt and India. The temples of Yucatan, he says, were identical in plan with those of Egypt, and there are undoubted indications that the worship of serpents and elephants, such as was practised in the East, was also practised among the Mayas. The mastodon was known to the Mayas.

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IS NERVE-FORCE AN AGENT IN COLORATION?

We are compelled to admit that the tints of the skin of the human countenance depend to a certain extent on the mental condition. A deep blush and a deadly pallor may succeed each other with great rapidity over the same face, because, perhaps, an emotion of modesty or shame is followed by some fearful fright. But in this case we say that the color of the skin is dependent on the relative amount of blood in the superficial capillaries, and that no real change of color has been produced. The perturbation of nerve-force concerned in the mental condition which has made the temporary change has neither produced color nor removed it. The true color of the skin, as in a person of swarthy complexion, or in freckles or blotches, we say is produced by pigmentary material deposited in certain cells, which we call pigment cells. Has nerve-force any control over this?

The answer to this would seem to be necessarily in the negative, for we know that they remain year after year without change; but perhaps we may learn from observations on the lower animals some facts which can give us a better understanding. We are well aware that their colors vary according to circumstances. Many of them are habitually of the color of the substance on which they rest, so that the species cannot be said to have any

color which is its own. Others change their colors rapidly, the chameleon being a notable instance. We need not, however, seek so far as a foreign lizard for an example. Our common flatfish may often be seen to undergo such extreme changes as this. Lying on the light sandy bottom of a shallow pool, his entire aspect is of a dark brown with numerous darker spots. If you approach the pool, the dark fish disappears almost instantly, and yet he has not moved away. He lies where he was before, but has discharged his color so completely that he matches the sand, and all that can be detected are his *two black eyes*. If left undisturbed for a few minutes, he regains his dark hue and the darker spots.

Once more, our common squid, or cuttlefish, *Loligo pealii*, is ornamented with great numbers of round spots of an exceedingly rich, dark, mahogany brown, making it a most conspicuous object; but, if alarmed, these spots disappear almost like magic, and the entire animal becomes colorless and nearly invisible. And so quickly and freely can this be done that bands and waves of dark and light can be seen running back and forth over its surface.

Here are as true pigment cells as can be found anywhere, of very striking richness and strength, whose color is discharged at the owner's will; that is, they are subject to the control of nerve-force. If we ask in what manner it is possible this can be done, there may perhaps be diversity of opinion. If the color of the pigmentary material is dependent on its structure, we can scarcely admit that the color can disappear and return; its disappearance would imply destruction. But we are by no means sure that the color is associated entirely with structure; it may very possibly have its relation to position as well.

The iridescent inner surface of so many shells gives us a perfect illustration of this. And the suggestion may fairly be made that the nerve-force of the cuttle-fish has such relations to the pigment of its rich mahogany spots that it can change their cell relations, and thus render invisible that which was strongly marked a moment earlier. This is given only as a possible solution, and it is given only in relation to these lower forms of life.

It is certain, however, that we can argue from these to the higher and more differentiated types, in which all changes are effected more slowly and with much greater difficulty; and it is, therefore, with some degree of confidence that we may advance the idea that, though no direct agency of our will or nerve-force can produce pigmentary changes, yet it is quite possible that long continuance of environments which control and modify nerve-force may develop results of change which have not hitherto been taken into account.

The peculiar tints characteristic of various types of the human race are certainly not dependent on heat or cold, burning sun, or any other meteoric conditions. It is fair to raise the question whether nerve-force may not have some agency in the matter, or we will modify it—may not *have had* for ages past.—*Scientific American.*

BOOK REVIEWS.

PILATE'S QUERY. By S. C. Clark. 275 pp. Cloth, $1.25; paper, 50 cts. Arena Publishing Co., Boston.

There is great comfort to certain minds in the belief of continued personality after death, and this need of the sorrowing heart that has been stricken with the seeming separation of death is sometimes satisfied by means of communication with the departed spirit. From the fact that the character lives beyond the life of the body we may concede to spiritualism the phenomena of influence upon which to base its belief, however differently this may be interpreted. The belief that souls return and linger in the earth-life, in obedience to that mutual bond of affection, when assuming the form of an apparition, is probably as terrifying to one mind as it is comforting to another. The hero of this story, however, while mourning for the loss of his mother, tested the tenets of orthodox Christianity and of theosophy; and both having failed to satisfy him, he turned to spiritualism, by which he gained communication with his mother and other guides of the spirit-world. This belief led to a separation with his wife, whose Quaker views were necessarily at variance with his own. Husband and wife are eventually united and Pilate's query—What is Truth?—here finds an answer in spiritualism. While there is all truth in the Spirit, yet the usual confusion of terms and a difference of understanding, together with the tendency of the mind to limit this great question by the personification of Spirit, usually helps to establish the error that "the evil that men do lives after them, while the good is oft interred with their bones." The writer, however, has revealed the beautiful affection of a mother which continues to live and do its good work in the heart of her son, even when the bodily form has passed away.

TEACHER'S HAND-BOOK OF PSYCHOLOGY. By James Sully, M.A., LL.D. 445 pp. Cloth, $1.50. D. Appleton & Co., publishers, New York.

The present volume is based upon the writer's larger work, "The Outlines of Psychology." By reducing and simplifying the subject-matter the author has adapted the smaller volume to the requirements of a text-book, which is a valuable guide to teachers in developing the mind of the young. The contemplation of a profound subject tends to make the mind profound, and for this reason a suitable text-book of psychology has been extremely difficult to

formulate. The author of this work is not only one of the highest authorities upon the subject, but his valuable writings have contributed much to its scholarly development. In these days of the "new psychology," the experimentalists are inclined to condemn all methods of psychological investigation except the mechanical. While the method of introspection belongs properly to the old school, yet it must be remembered that it is the only method which is truly psychological. It is well for science to measure and verify mental operations; yet *mind* cannot be measured, and psychology is properly the science of mind. The scholars of psychology who are the thinkers and investigators of thought, and yet are practical enough to acknowledge the experimental school of scientists, in which class we include the present author, are the ones who are doing the truly creative work for psychical research.

THE SELF AND ITS SHEATHS. By Annie Besant. 86 pp. Cloth, 1s. 6d. Published by the Theosophical Publishing Society, Benares, India.

The four lectures contained in this volume were delivered at the nineteenth anniversary of the Theosophical Society at Adyar, Madras, in December of last year. They comprise: (1) The Self and Its Sheaths; (2) The Body of Action; (3) The Body of Feeling; (4) The Object of the Sheaths. Mrs. Besant is well known as an interpreter of Eastern religion under the Western form of theosophy. Much valuable teaching has thus found its way into the Western world, which has served to give a broader apprehension of God and a better understanding of the nature of man. The Eastern people, having more leisure for introspection, have been able to give into the hands of Western science the fruits of their inner experience, evolved in the long days of silent meditation. Mrs. Besant gives a rare tribute to that "mighty name in Indian literature, the name of *Shrî Shankarâchârya*, that no man can name without reverence for his intellect, for the vast range of his intelligence." It was he who built up round the teaching of Brahma the walls of subtle argumentation. Behind all his commentary are the Sûtras themselves: "If you want to gain their inner essence; if you want them not for intellectual arguments outside, but for the feeding of the soul within, then take the Sûtras alone in their original tongue, in their own unadorned form, and in silent meditation, when the senses are quiet and the mind is tranquil, when the light of the Self is shining—then take a Sûtra and listen to it in its own words alone, and you will learn a spiritual truth that no argument may avail to reach."

LIFE AND LIGHT FROM ABOVE. By Solon Lauer. 250 pp. Cloth, $1.50. Published by Lee & Shepard, Boston, Mass.

Those books that are written in the form of a journal inspire perhaps more than any others a desire to know the life of the author. It is because

they reveal the soul of the author, with something more than a casual glimpse into the inmost recesses of his nature. They vaguely outline, too, a personality rarer than the majority, in being more deeply in touch with the simplicity and grandeur of nature. Of such men are the poets. Thoreau and Prentice Mulford possessed this same character, although expressed in the poetry of prose. Rev. Solon Lauer belongs by nature to this class of men, and his writings appear in this volume both in poetry and prose. He represents the school of Transcendentalists. In his helpful and inspiring writings he leads the reader to realize the deep sympathy between the human soul and the Soul of the world in the oneness of all spiritual Being.

PITFALLS IN ENGLISH. By Joseph Fitzgerald, M.A. 121 pp. Cloth, 50c.; paper, 25c. Published by J. Fitzgerald & Co., New York.

This manual of the customary errors in the use of words is written by one who for more than forty years has found in linguistic study both his occupation and amusement. The author has spent over twenty years in editorial labor on some of the leading magazines and other publications, and has translated many scientific works from the German, French, Italian, Greek, and Latin languages. Several of them are treatises on psychology, the careful rendering of which requires an exact knowledge of the fundamental meaning of words. His work indicates this experience and careful research, and will prove invaluable to all students of language. The importance of a more thorough grounding of the English tongue, during the earlier years of education, is excellently set forth. Take, for example, the word *idiot*, which has entirely lost its primary meaning. This word has a curious history. It is from the Greek *idiotes*, the original meaning of which is "person in private station," as distinguished from the man in official or political place. The secondary significations in the classic Greek are: private soldier, plebeian, layman, prose-writer, one untrained or unskilled, and hence rude, uncultured, awkward, and ignorant. Through these various changes, the term *idiot* came to be defined by Blackstone as a synonym for "natural fool," or "one that hath no understanding from his nativity."

INDEX.

CONTRIBUTED ARTICLES.

		PAGE
"Being" and the Personal,	*Prof. C. H. A. Bjerregaard,*	28
Carnelian Talisman, The: A Psychometric Study,	*Lieut. Chas. A. Foster, U.S.N.,*	103
Concentricity: The Law of Spiritual Development,	*J. Elizabeth Hotchkiss, A.M., Ph.D.,*	123, 193, 263, 352, 428
Cyril and Velma: A Story of Latter-day Realism,	*Frances Albert Doughty,*	374
Emblems and "Being,"	*Prof. C. H. A. Bjerregaard,*	440
Ethics of Work, The,	*Alexander Wilder, M.D., F.A.S.,*	417
Evidences of Immortality,	*J. Emery McLean,*	449
Ideal of Universities, The,	*Adolf Brodbeck, Ph.D.,*	54, 133, 292
Individuality *vs.* Eccentricity,	*W. J. Colville,*	306
Influence of Ideals, The,	*Abby Morton Diaz,*	345
Initiation: The Self and the "Selves,"	*Franz Hartmann, M.D.,*	257, 337
La Svengali: A Psychological Study,	*J. Elizabeth Hotchkiss, A.M., Ph.D.,*	38
Law of Life, The,	*Margaret B. Peeke,*	21
Life (*Poem*),	*Ella Wheeler Wilcox,*	459
Mâyâ and "Being,"	*Prof. C. H. A. Bjerregaard,*	277
Message of India, The,	*Charles Johnston, M.R.A.S.,*	10
Mind and the Hand, The,	"*Cheiro,*"	177
Moral Influence of Music, The: An Analysis,	*Carl Le Vinsen,*	183, 282
More Than Minerva's: A Studio Experience,	*Lucy Cleveland,*	473
Mythology and "Being,"	*Prof. C. H. A. Bjerregaard,*	365
Occult Law,	*Dr. W. W. Woolsey,*	460
Optimism *vs.* Pessimism,	*W. J. Colville,*	64
Ownership Through Idealism,	*Henry Wood,*	97
Perpetual Motion,	*W. W. Carrington,*	211
Perpetual Youth,	*W. J. Colville,*	463
Power of Concentration, The,	*C. Staniland Wake,*	1
Reformatory Office of Mental Suggestion, The,	*W. J. Colville,*	388
Regeneration *vs.* Degeneration,	*W. J. Colville,*	152, 220
Religious Training of Children, The,	*Abby Morton Diaz,*	141
Song of the Sanyasin,	*Swami Vivekananda,*	208
"To Be,"	*Prof. C. H. A. Bjerregaard,*	114
True Occultist, The,	*Franz Hartmann, M.D.,*	50
Vedanta Philosophy of "Being," The,	*Prof. C. H. A. Bjerregaard,*	202

DEPARTMENT OF PSYCHIC EXPERIENCES.

	PAGE
"Crystal Gazing,"	404
Deceptions of the Senses,	322
Dreams (*Laura E. Giddings*),	227
Instances of Telepathy,	236
Introduction,	226
Mark Twain on "Second Sight,"	321
Mysterious Warning, A,	323
Nature of Dreams, The,	481
"On the Stairs" (*J. M. S.*),	316
Phantom Railroad Accident, A,	483
Psychic Development (*L. S. C.*),	399
Psychometry (*A. Getchell Gale*),	477
Spectral City, A,	403
Spiritualism,	237

DEPARTMENT OF HEALING PHILOSOPHY.

	PAGE
Absurdities Concerning Disease (*Joseph L. Hasbroucke*),	405
"Appendicitis,"	494
Birthright of Health, The (*Leander (Edmund Whipple*),	70
Chemical Products of Thought,	244
Cured by a Bogus Operation,	491
Curious Case, A,	496
How to be Well,	245
Jesus as a Physician (*S. P. Wait, M.D., LL.B.*),	485
Mad Dogs are a Myth,	79
Metaphysics of Medicine, The (*Shelby Mumaugh, M.D.*),	238
Mind and Matter,	78
Mind as a Mirror, The,	497
Mind in Civilization,	167
Nature of Metaphysical Healing (*Joseph L. Hasbroucke*),	158
No Medicine Without Mind,	80
Nostrums for the Million,	495
Power of Imagination, The,	330
Purpose of Life, The,	168
School of Wisdom, The,	244
Training for Longevity (*Helen L. Manning*),	324
Vaccination not Compulsory,	81
What the Imagination Can Do,	493

THE WORLD OF THOUGHT, WITH EDITORIAL COMMENT.

	PAGE
Book Reviews, 95, 175, 255, 335, 416,	510
Capital Punishment a Barbarism,	249
Christ in Art,	501
Creeds and Dogmas,	501
Evidences of Christianity,	503
Extinction of Churches, The,	252
Flourishing Metaphysical Club, A,	499
Form and Content One, The (*Poem*),	93
Illusory Senses, The,	248
In the Sierras (*Poem*),	502
Is Nerve-Force an Agent in Coloration?	508
Need of Spirituality, The,	86
"Nothing Great but Mind,"	84
On the Heights (*Poem*),	251
Outline of Modern Philosophy, An,	88
Progress,	169
Prospectus for 1896,	498
Reality of Spiritual Vision, The,	331
Responsibility: A Query (*Poem*),	334
Ruins (*Poem*),	172
Secret of Power, The,	333
Sphinx's Riddle Guessed, The,	507
Teaching of a Buddhist Priest,	504
"The Ideal of Universities,"	331
"The Religious Training of Children,"	414
Transformation (*Poem*),	415
True Happiness,	500
Vivisection in Schools and Colleges,	173
Volume Two,	83
Woman in Buddhism,	414
World of Appearances, The,	250

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